

THE

TRIBES AND CASTES

OF THE

NORTH-WESTERN PROVINCES AND OUDH





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W. CROOKE

IN FOUR VOLUMES VOL. I



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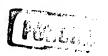
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W. CROOKE, B.A., BENGAL CIVIL SERVICE.

IN FOUR VOLUMES.

Vol. I.

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PREFACE.

MUCH has been already written about the Tribes and Castes of the North-Western Provinces and Oudh. The long series of such books begins with the famous "Supplementary Glossary" of Sir H. M. Elliot. Then comes Mr. Sherring's valuable account of the people, principally based on enquiries in Benares. For Oudh we have Sir C. A. Elliott's "Chronicles of Unao," Mr. Benett's "Clans of Råå Bareli," and Mr. Carnegy's "Notes." Besides these there is a large body of literature on the subject, such as Mr. Growse's "Mathura," Mr. Atkinson's Chapters in the "Himâlayan Gazetteer," General Cunningham's "Archæological Reports," General Sleeman's "Rambles and Recollections" and "Journey in Oudh," Mr. Greeven's researches about sweepers, and a great mass of miscellaneous memoirs included in the Settlement Reports, District Gazetteers, "Indian Antiquary," "Calcutta Review," and other periodical literature. The notes in the present book will show how much I am indebted to the researches of my predecessors in the same line of enquiry.

It is again fortunate that a long series of valuable books has been devoted to the races on the boundaries of these Provinces; for it must be remembered that these frontiers are purely geographical and not ethnical.

Vol. I.

Thus we have a large mass of information collected by Mr. Risley, Mr. O'Donnell and Dr. Buchanan Hamilton for Behår, by Colonel Dalton for Chota Någpur, by Mr. Hislop for the Central Indian tribes, by Colonel Tod and Sir J. Malcolm for Råjputåna, and by Mr. Ibbetson and Mr. Maclagan for the Panjab. Of all these authorities it will be seen that I have made ample use.

This book so far differs from any previous account of the races of these Provinces that it attempts to supply some more detailed information regarding their manners, customs, marriage institutions and religion. It is perhaps well that this task should be essayed now, however imperfect and unsatisfactory the present venture may be. There can be little doubt that caste is undergoing at present a process of transition. The Dravidian races who skirt the great Ganges-Jumna valleys are becoming rapidly Brahmanized, and will probably in a few years have lost much of what is peculiar to them and interesting to the Ethnologist and student of the development of popular religion. Even now our Kols, Kharwars Cheros and Manjhis are much less primitive people than their brethren, whose manners and institutions have been analysed by Colonel Dalton, Mr. Risley and Mr. Hislop. The improvement of communications, the facility for visits to the sacred shrines of Hinduism, the Bråhmanical propaganda preached by those most active of all missionaries—the Panda and the Purchit, the Jogi and the Sannyasi-will before long obliterate much of the primitive ideas which they still retain though in a modified form. A long service spent in Mirzapur, the

last refuge of the Dravidian races, has, I trust, enabled me to supply some new facts regarding these interesting people.

For the races of the plains I have based my account of them on a series of notes collected throughout the Provinces by a number of independent enquirers, both official and non-official, whose services were made available by the District Officers. The work could not have been even attempted without much cordial co-operation on the part of District Officers and a large body of native gentlemen to whose generosity in devoting some of their scanty leisure to this investigation it is impossible for me to do full justice. At the opening of each article I have been careful to name the gentlemen to whose aid I am indebted.

There are some special causes which make an enquiry of this kind a work of more than usual difficulty. There is, first, the reticence of the lower castes which must be overcome before they can be induced to yield the secrets of their tribal organisation and religious life. To the average rustic the advent of a stranger, note-book in hand, who interrogates them on such subjects, suggests a possibility that he may have some ulterior objects in connection with a coming Revenue Settlement or Income Tax assessment. It requires no ordinary amount of tact and temper to overcome this barrier; and there is besides among the lower castes an uneasy suspicion that rites and ritual, which in the eyes of the average Brahman are boorish and a survival of a degraded savagery, are a matter to be ashamed of and

concealed. Mr. Greeven's experiences in connection with the sweepers of the Eastern Districts, whose sociology he has so carefully explored, are an ample proof of this. In connection with this there is another source of difficulty in the movement which has sprung up among many castes towards claiming a higher status than is usually accorded to them. The Shastras and other religious literature of the Bråhmans have in recent years been ransacked by a number of castes whose so-called Aryan origin is more than doubtful to support a claim to kindred with races whose descent is universally admitted. Lastly, as the local patois varies from district to district, the manners and customs of the various castes vary from one end of the Province to the other. Hence care has been taken to guard as far as possible from general statements. A custom or a mode of worship prevailing among a caste in Saharanpur or Ballia may or may not extend as far as Aligarh on one side or Allahâbâd on the other. The exact habitat, so to speak, of these usages or beliefs can be worked out only by the associated enquiries of a much larger number of investigators. The Subject Index which has been prepared may, it is hoped. be useful from this point of view.

I have specially to acknowledge the valuable work done by Surgeon Captain H. E. Drake-Brockman in connection with Anthropometry, the results of which are given in the Introduction, where I have endeavoured to sum up in a general way some of the more obvious facts in connection with the origin of caste and some other sociological problems.

No one can undertake with a light heart such an enquiry as this connected with a population aggregating nearly forty-eight millions of souls; and, at the outset had I been fully aware of the difficulty of such a survey, I should have hesitated to undertake a work which has been carried out all through side by side with the multifarious duties of a District Officer. I shall be quite satisfied if the following pages supply a useful basis for further investigation; and, as the most satisfactory recognition of my work, I can only ask all interested in the matter to favour me with any corrections and criticisms which may tend to a greater degree of completeness and accuracy. I have avoided, as far as possible, the discussion of topics which are likely only to cause pain to sections of the people whose pretensions to a higher rank or origin are, to say the least, disputed.

The illustrations are reproductions of photographs taken at Mirzapur by Sergeant Wallace, R. E., of the Rurki College.

INTRODUCTION.

CHAPTER I.

THE ORIGIN OF CASTE.

Indian sociology which present more difficulty than those connected with the origin of caste. If the native of the country has any idea whatever on the subject, it is sufficient for him to refer to a mass of texts which are, it is hardly necessary to say, of little or no scientific value. They merely record the views of various priestly schools from whom there is strong reason to believe that the system, as we now observe it, originated. It is on lines quite different from these that any real enquiry into the subject must proceed. It may be well here to give at starting the religious form which the tradition has assumed.

2. To begin with the Veda. In the hymns, the most ancient portion of it, we find the famous verse,—"When they divided man, how many did they make him? What was his mouth? What his arms? What are called his thighs and feet? The Brâhmana was his mouth, the Râjanya was made his arms, the Vaisya became his thighs, the Sûdra was born from his feet." "European critics,"

says Professor Max Müller, " are able to show that even this verse is of later origin than the great mass of the hymns, and that it contains modern words, such as Sûdra and Râjanya, which are not found again in the other hymns of the Rig Veda. Yet it belongs to the ancient collection of the Vedic hymns, and if it contained anything in support of caste, as it is now understood, the Brahmans would be right in saying that caste formed part of their religion and was sanctioned by their sacred writings." But he goes on to say:-" If, then, with all the documents before us, we ask the question, - Does caste, as we find it in Manu and at the present day, form part of the most ancient religious teaching of the Vedas? We can answer with a decided 'No.' There is no authority whatever in the hymns of the Veda for the complicated system of castes; no authority for the offensive privileges claimed by the Brahmans; no authority for the degraded position of the Sûdras. There is no law to prohibit the different classes of the people from living together, from eating and drinking together; no law to prohibit the marriage of people belonging to different castes: no law to brand the offspring of such marriages with an indelible stigma."3

3. We do read that men are said to be distinguished into five sorts or classes, or literally five men or beings (*Pancha Ksitayah*). "The commentator explains this to mean the four castes—Brâhman, Kshatriya, Vaisya

² Chips from a German Workshop, II., 312.

² Ibid, 211, Monier Williams, Brahmanism and Hinduism, 17 sq.

and Sûdra and the barbarous or Nishâda. But Sâyana, of course, expresses the received impressions of his own age. We do not meet with the denomination Kshatriya or Sûdra in any text of the first book, nor with that of Vaisya, for vis, which does occur, is a synonym of man in general. Brâhman is met with, but in what sense is questionable."

4. We do, of course, in the Veda meet with various trades and handicrafts which had even in this early age become differentiated. Thus in the ninth book of the Rig Veda we have the famous passage which has been thus translated:—

"How various are the views which different men inspire!

How various are the ends which men of different craft desire!

The leech a patient seeks; the smith looks out for something cracked.

The priest seeks devotees from whom he may his fee extract.

With feathers, metal and the like, and sticks decayed and old, The workman manufactures wares to coin the rich man's gold.

A poet I, my sire a leech, and corn my mother grinds:

On gain intent we each pursue our trades of different kinds."

5. The present system of castes cannot, in fact, be dated before the time of Manu's "Institutes" which "was criginally a local code, embodying rules and precepts, perhaps by different authors, some of whom may have lived in the 5th Century B. C., others in the 2nd Century B. C., and others even later. It was at first current among a particular tribe of Bråhmans,

Wilson, Rig Veda, Introduction, XLIII., I., 20.

² The translation is from the North British Review, L., 521, note.

called Manavas, who probably occupied part of the North-Western regions between the rivers Saraswati and Drishadvati, but afterwards became generally adopted."¹

6. As to the effect of these laws it may be well again to quote Professor Max Müller.3 "After the victorious return of the Brahmans the old laws of caste were reenacted more vigorously than ever, and the Brahmans became again what they had been before the rise of Buddhism, the terrestrial gods of India. A change, however, had come over the system of caste. Though the laws of Manu still spoke of four castes—of Brahmans, Kshatriyas, Vaisyas and Súdras—the social confusion during the long reign of Buddhism had left but one broad distinction: on the one hand the pure caste of the Brahmans: on the other the mixed and impure castes of the people. In many places the pure castes of the Kshatriyas and Vaisyas had become extinct, and those who could not prove their Bråhmanic descent were all classed together as Sûdras. At present we should look in vain for pure Kshatriyas or Vaisyas in India, and the families which still claim these titles would find it difficult to produc. their pedigree, nay, there are few who could lay claim to the pure blood of the Sûdra. Low as the Sûdra stood in the system of Manu, he stood higher than most of the mixed castes, the Varnasankaras. The son of a Sûdra by a Súdra woman is purer than the son of a Sudra by a

^{&#}x27; Monier Williams, loc. cit., 51 sq..

² Loc. cit., 345 eq.

woman of the highest caste (Manu, X., 30). Manu calls the Chandala one of the lowest outcastes, because he is the son of a Sûdra father and a Brâhmanic mother. He evidently considered the mésalliance of a woman more degrading than that of a man. For the son of a Brâhman father and a Sûdra mother may in the seventh generation raise his father to the highest caste (Manu, X., 64), while the son of a Sûdra father and a Brâhman mother belongs for ever to the Chandalas."

7. And the same writer goes on to say:—

"Manu represents, indeed, all the castes of Hindu society, and their number is considerable, as the result of mixed marriages between the four original castes. According to him the four primitive castes by intermarrying in every possible way gave rise to sixteen mixed castes, which by continuing their inter-marriages produced the long list of the mixed castes. extremely doubtful, however, whether Manu meant to say that at all times the offspring of a mixed marriage had to enter a lower caste. He could not possibly maintain that the sons of a Brahman father and a Vaisya mother would always be a physician or Vaidya, this being the name given by Manu to the offspring of these two castes. At present the offspring of a Sûdra father and a Brahman mother would find no admission in any respectable caste. Their marriage would not be considered marriage at all. The only rational explanation of Manu's words seems to be that originally the Vaidyas or physicians sprang from the union of a Brahman father and a Vaisya mother, though this, too, is of course nothing but a

fanciful theory. If we look more carefully we shall find that most of these mixed castes are in reality the professions, trades and guilds of a half-civilised society. They did not wait for mixed marriages before they came into existence. Professions, trades and handicrafts had grown up without any reference to caste in the ethnological or political sense of the word. Some of their names were derived from towns and countries where certain professions were held in particular estimation. Servants who waited on ladies were called Vaidehas, because they came from Videha, the Athens of India, just as the French call the "porteur d'eau" a "Savoyard." To maintain that every member of the caste of the Vaidehas, in fact, every lady's maid, had to be begotten through the marriage of a Vaisya and a Brahmani, is simply absurd. In other cases the names of Manu's castes were derived from their occupations. The caste of musicians, for instance, were called Venas from vina, the lyre. Now, it was evidently Manu's object to bring these professional corporations in connection with the old system of castes, assigning to each, according to its higher or lower position, a more or less pure descent from the original castes. The Vaidyas, for instance, or the physicians, evidently a respectable corporation, were represented as the offspring of a Brahman father and a Vaisya mother, while the guild of the fishermen, or Nishadas, were put down as the descendants of a Brahman father and a Sûdra mother. Manu could hardly mean to say that every son of a Vaisya father and Kshatriya mother was obliged to become a commercial traveller, or to enter the caste of the Magadhas. How could that caste have been supplied after the extinction in many places of the Kshatriya and Vaisya castes? But having to assign to the Magadhas a certain social position, Manu recognised them as the descendants of the second and third castes, in the same way as the Herald's office would settle the number of quarters of an earl or a baron."

- 8. Before leaving the consideration of caste as found in Manu's "Institutes," it may be noted that we find side by side two discrepant views as to the connubium of the orders. According to the milder, and apparently the older view, caste is determined by descent from the father, and a Dvija or twice-born man may take a wife from among Brahmans, Kshatriyas or Vaisyas. With a Súdra woman alone he could not intermarry. By the other view a man was advised to marry a virgin of his own caste as his first wife, and after that he may proceed according to the rank of the castes. There is some reason to believe that under this rule he might take even a Súdra woman as a second wife.1 This, it is needless 's say, represents a very different state of things from that which prevails under the modern rigid law of caste endogamy.
 - 9. It was easte in or about the stage of its development

 Caste subsequent to Manu which Megasthenes, first of all

¹ Institutes, III., 12—15; 44: IX., 22, 24; 85—87: III., 16—19: X., 5, 6; 10—15: with Duncker's comments, History of Antiquity, IV., 245 sq.

the barbarians, observed in his embassy to the court of Sandrocottus or Chandragupta (306—298 B. C.). He found seven, not four, castes—the philosophers, husbandmen, shepherds, artizans, soldiers, inspectors and counsellors of the king. The philosophers were the Brâhmans, and the traveller indicates the prescribed stages of the Brâhmanical life. He distinguishes the Brachmanes from the Sarmanai, the latter of whom are supposed to represent the Buddhist Sramanas or monks, while the inspectors were the Buddhist supervisors of morals, afterwards referred to in the sixth edict of Asoka.

- 10. This hasty survey of the historical development of caste sufficiently disposes of the popular theory that caste is a permanent institution, transmitted unchanged from the dawn of Hindu history and myth.
- 11. Another and even graver misconception is to sup
 Caste not peculiar to pose that caste is peculiar to Hinduism and connected in some peculiarly intimate way with the Hindu faith. It is needless to say that caste as an institution is not confined to Indian soil. The Zendavasta shows that the early Persian community was divided into three castes or tribes, of which one lived by hunting, a second by grazing flocks, and the third by agriculture. "In this respect also," says Herodotus, "the Lacedaemonians resemble the Egyptians: their heralds, musicians and cooks succeed to their fathers' professions: so that a musician is son to a musician, a cook, of a cook, and a herald, of a herald: nor do others, on

¹ Erato, 60.

account of the clearness of their voice, apply themselves to this profession and exclude others; but they continue to practise it after their fathers." This occupational or hereditary guild system of caste, which, as will be seen, was the most important factor in the development of this institution, prevailed and still prevails, as a matter of fact, all the world over. Nor is caste confined to votaries of the Hindu faith. On the contray it is in its nature much more social than religious. It has been one of the most perplexing problems which beset the Christian Missionary to reconcile the restrictions of caste with the perfect liberty of Christianity. Islâm has boldly solved the difficulty by recognising and adopting easte in its entirety. Not only does the converted Râjput, Gûjar or Jât remain a member of his original sept or section; but he preserves most of those restrictions on social intercourse, intermarriage and the like, which make up the peasant's conception of caste. As Mr. Ibbetson remarks,—"Almost the only difference which the convert makes is to shave his scalplock and the upper edge of his moustache, to repeat the Muhamm.dan creed in a mosque, and to add the Muhammadan to the Hindu marriage ceremony. As far a religion goes he worships Khuda instead of Parameswar, keeps up his service in honor of Bhawani, and regularly makes the due oblation for the repose of the sainted dead." On the other hand, as will be seen everywhere in the course of the present survey, the members of orthodox Hindu castes worship the quintette of the Pånch Pîr, or famous local saints like Miyan or Mîran Såhib, Shåh Madår or Sakhi Sarwar.

12. By another popular theory caste is eternal and immutable. The ordinary Hindu will Caste not immutable. say that it has always existed, that it is based on what he calls the Shastras, a vague body of religious literature of which he knows little more than the name. We have already shown that the vague reference to caste in the Vedas discloses the institution at a very different stage from what we see it in the "Institutes" of Manu or at the present day. Even in an age so comparatively recent as that of Manu, the rules of connubium and social life were very different from those which prevail at present. The modern Vaishnava, for instance, would shudder at the comparatively liberal permission given in these days for the use of meat.1 But in addition to this we meet all through the range of Hindu history and myth with numerous illustrations of the mutability of caste. Thus in the Mahabharata Bhima is married by his brother Yudhishthira to the Asura woman Hidimbi, and the marriage rites are regularly performed: while Draupadi, a Kshatriya girl, accepts as her husband at the Swayamvara Arjuna who pretends to be a Bråhman. Viswamitra, a Kshatriya by birth, compelled Brahma by the force of his austerities to admit him to the Brahmanical order, so that he might be on a level with Vasishtha, with whom he had quarrelled. It is even more significant to learn from the Mahabharata³

3 III, 8026.

¹ Institutes V., 22 sqq.

Wilson, Rig Veda, II., 319.

that all castes become Brâhmans when they have crossed the Gomati on a visit to the hermitage of Vasishtha, and we are told that the country of the five rivers is contemptible because there a Bahíka or Panjâbi "born a Brâhman becomes afterwards a Kshatriya, a Vaisya or a Sûdra, and eventually a barber." It would be easy to repeat examples of this kind almost indefinitely.

13. As regards the castes of the present day the case is similar. Instead of castes being a Modern development of caste. clearly-defined entity, an association complete in themselves, a trade guild the doors of which are rigidly barred against the admission of strangers, they are in a constant state of flux and flow. endogamous groups are constantly being created, the process of fission is ever in operation, and what is more important still the novus homo, like his brethren all the world over, is constantly endeavouring to force his way into a higher grade and acquire the privileges of the This process is specially observable "twice-born." among the Gonds and other Dravidian races of the great vill country of Central India. Thus the Raj Gonds who "in appearance obstinately retain the Turanian type, in aspiration are Hindus of the Hindus, wearing the sacred cord and carrying ceremonial refinements to the highest pitch of parvenu purism. Mr. Hislop says

¹ See Vishnu Purana, Book IV., Cap. I., p. 359: Cap. XIX., p. 451: Muir, Ancient Sanskrit Texts, I., 222 egq.; 227; 238; 426 eqq. Wilson, Rig Veda, I., 42 note: Essays, II., 309: Max Müller, Chips from a German Workshop, II., 339 eq. Ancient Sanskrit Literature, 58 eq., and compare Rajendra Lala Mitra, Indo-Aryans, II., 266.

that not content with purifying themselves, their house, and their food, they must even sprinkle their faggots with water before using them for cooking. With all this exterior coating of the fashionable faith they seem, however, to retain an ineradicable taint of the old mountain supersti-Some of these outwardly Bråhmanised chiefs still try to pacify the gods of their fathers for their apparent desertion of them by worshipping them in secret once every four or five years and by placing cow's flesh to their lips, wrapped in a cloth, so as not to break too openly with the reigning Hindu divinities." And Captain Forsyth writes:-"In Gondwana numerous chiefs claim either a pure descent from Rajput houses, or more frequently admit their remote origin to have sprung from a union between some Râjput adventurer of noble blood and one of the daughters of the aborigines. them are admitted to be pure Rajputs by the blue blooded chiefs of Rajasthân: but all have their bards and genealogies."

14. The same process of elevation of the aboriginal races has been going on for centuries throughout Northern India. To quote Mr. Nesfield³:—"Local traditions in Oudh and the North-Western Provinces abound in tales of Brâhmans being manufactured out of low caste men by Râjas when they could not find a sufficient number of hereditary Brâhmans to attend some sacrifice or

Grant, Introduction, Central Provinces Gazetteer, CX., eq.

² Highlands of Central India, 8.

Brief View, 79.

feast. For example, the Kunda Brahmans of Partabgarh are said to have been manufactured by Raja Manik Chand, because he was not able to collect the quorum of one hundred and twenty-five thousand Brahmans to whom he had vowed to make a feast: in this way an Ahîr, a Kurmi or a Bhât found himself dubbed a Brâhman and invested with the sacred thread, and their descendants are Brahmans to this day. A similar tale is told of Tirgunait Bråhmans and Påthaks of Amtara: of the Panda Parwars in the Hardoi District: of the large clan called Sawalakhiyas in the Gorakhpur and Basti Districts, who have nevertheless assumed the highsounding titles of Dabê, Upadhya, Tiwari, Misra, Dikshit, Pândê, Awasthi and Pâthak. 3 Only about a contury and-a-half ago a Luniya, or man of the salt-making class, which ranks decidedly low, was made a Brahman by Râja Bhagwant Râê of Asothar, and this man is the ancestor of the Misra Brâhmans of Aijhi."

15. In fact there can be little doubt that the Brâhmans, so far from forming a homogeneous group, have been made up of very diverse elements, and this strongly confirms the occupational theory of their origin, to which reference will be made later on. There are grades of so-called Brâhmans which in appearance and function present little analogy to the pure bred Pandit of Benares or Mathura. Thus

¹ Oudh Gazetteer, I., 305.

² Ibid, III., 229: I., 365.

³ Gasetteer, North-Western Provinces, VI., 351, 2.

^{4 1}bid, VIII., Part III., 49.

the Ojha Bråhman is the direct successor of the Dravidian Baiga, and of similar menial origin are probably many of those Bråhmans who live by begging, fortune-telting and the like, such as the Dakaut, Joshi, Barua or Husaini, and the Mahåbråhman or funeral priest whose functions render him an abomination to all orthodox Hindus. The Bhuînhârs and Tagas, if they are really of genuine Bråhmanical descent, have in the same way differentiated themselves by function, and having abandoned priestly duties are agriculturists and landowners pure and simple. This separation of function must have prevailed from very early times, because it was specially laid down that each caste may adopt the occupation of another in case of distress, and thus a Bråhman may do the work of a Kshatriya or Vaisya, but not of a Sûdra.¹

16. Still less homogeneous is the mass of septs grouped Occupational origin under the name of Kshatriyas or Rājputs. We have already seen how the Dravidian Gond races have been in quite recent times enrolled as Rājputs. The Rāja of Singrauli, in Mirzapur, nearly a pure Kharwar, has within the last generation or two come to rank as a Benbansi Chhatri. Colonti Sleeman gives the case of an Oudh Pasi, who within the memory of man became a Rājput by giving his daughter to a man of the Puar sept. The names of many septs again, such as the Baghel, Ahban, Kalhans, and Nāgbansi suggest a totemistic origin which would bring

Bühler. Sacred Laws of the Aryans, I., 209; 211: II., 12.

² Journey through Oudh, I., 213.

them in line with the Chandrabansi, who are promoted Dravidian Cheros and other similar septs of undoubtedly aboriginal race. Mr. Carnegy went perhaps too far in assuming a similar development of many of the Oudh septs; but the traditions of many of these, which will be found in the special articles dealing with them, such as the Bhâle Sultan, Bisen, Chandel, Gaur, Kanhpuriya and Bandhalgoti, afford significant evidence that their claims to blue blood must be accepted with caution. The same inference arises from the fact, of which evidence is given elsewhere, of the impossibility of drawing the line between the Jat and Rajput of the Western Districts, and the Bhuinhar and Chhatri of the East: in fact many of the septs of the latter claim indifferently to belong to both races, and some, like the Bisen, have an admitted Kurmi branch.

17. Among the Råjputs, again, this process of assimilation of lower races has been undoubtedly encouraged by the prevalence of female infanticide which renders it impossible for the poorer members of the race to obtain legitimately born brides. This has naturally lad to cohabitation with women of inferior castes and the creation of definite classes of illegitimate Råjputs, such as the Gaurua of the Central and the degraded Chauhâns of the Upper Ganges-Jumna Duâb. A recent report on the outbreak of dacoity in the Agra and Rohilkhand Divisions shows that many of the perpetrators of these outrages were half-bred Råjputs, whose mothers were drawn from criminal or nomadic tribes like the Nat, Beriya, Sånsiya and the like, and the association of Råj-

put youths with women of this class has brought them into the companionship of their gypsy male relatives and driven them into a life of crime.

- 18. It is needless to say that the records of our courts swarm with examples of the association of men of the Råjput class with women of the lower races, and in this stratum of village society there is not even a pretence of moral continence. The effect of this state of things is obvious and requires no further illustration.
- 19. The same remarks largely apply to the so-called The occupational ori- modern representatives of the Vaisya gin of the Vaisyas. class, the aggregate of tribes now grouped under the general name of Banya. Some of these, such as the Agarwâlas and Oswâls, are in appearance perhaps among the best bred races of Northern India. Others are obviously occupational groups recruited from the lower races which have grouped themselves under the generic title of Banya or Mahajan. The Bohra asserts Brâhmanical origin. Others again in name and function are in all probability connected with various classes of artizans—the Kasarwani and Kasaundhan with the Kasera, the Lohiya with the Lohar, and the same inference may perhaps be drawn from the grades of Dasa and Bîsa, "the tens" and "the twenties," which appear among the Agarwalas, and can hardly indicate anything but a gradation in purity of descent.
- 20. As to the congeries of castes known to the early

 The Súdra group.

 Hindus as Súdras we find all the varying grades of social respectability

 from industrious artisans and cultivators down to

vagrants like the Sansya or Gandhila and scavengers like the Dom or Bhangi. The word Súdra has now no determinate meaning; it is merely used as a convenient term of abuse to designate persons who are, or are assumed to be, of degraded caste. It is probably a term derived from the languages of one of the inferior races. 1 As has been already remarked, it is a comparatively modern word and appears only once in the Rig Veda. It may have been a synonym for Dasyu, "those of the black skin," who represented the contrast between the aborigines and the conquering Aryans. The stress that is laid in the old hymns on the breadth of their noses would perhaps go to identify them with the broad-nosed Dravidians. But the accounts of their forts and cities show that when they came into contact with the writers of the Vedic hymns they had already attained a considerable degree of culture.

Anthropometry the only safe criterion of the relation of these Anthropometry the only safe basis of enquiry.

races to the so-called "twice-born" tribes can be gained from the evidence of anthropometry, which must be left for another chapter.

Summary of theories 22. Meanwhile to sum up the of origin of caste. results of these remarks—

(a) The Vedas, as we possess them, give no clear indication of any form of caste, except that of the occupational or trade guild type.

¹ The derivation from the root suck "to be afflicted" hardly deserves consideration.

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- (b) The first trace of modern caste is found in the "Institutes" of Manu: but here the rules of food, connubium and intercourse between the various castes are very different from what we find at present.
- (c) Caste so far from being eternal and changeless is constantly subject to modification, and this has been the case through the whole range of Hindu myth and history.
- (d) Caste is not an institution peculiar to Indian soil; but in its occupational form at least is widely prevalent elsewhere.
- (e) Caste is in its nature rather a matter of sociology than of religion.
- (f) The primitive so-called division of the people into Brâhmans, Kshatriyas, Vaisyas and Sûdras does not agree with existing facts, and these terms do not now denote definite ethnological groups.
- (g) The only trustworthy basis for the ethnological survey of Upper India must be based on anthropometry.

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CHAPTER II.

ANTHROPOMETRY.

The following note on the subject of Anthropometry by Surgeon Captain Drake-Brockman is printed in original.

ments of the castes of the North-Western Provinces and Oudh was taken and recorded by me under the auspices of the Local Government of these Provinces, who were kind enough to place the services of a competent clerk at my disposal to help in the work. In order to obtain as large a number as possible of representative castes, long distances have been travelled; only males of the age of 25 years and upwards have been selected as subjects for measurement on account of their mature physical development.

2. I have endeavoured, for purposes of classification, as well as for comparison, to group the different castes under three main divisions, viz., Aryan, Medium and Dravidian: the Medium group of which contains a large number of castes which form, more or less, an intermediate type, and are not capable of being classified strictly under either of the other two main groups. The last group I have again sub-divided into two -(a) an Hinduised and (b) an Aboriginal section, to indicate more fully their status in the social scale. All the various subdivisions and sections of the several castes have been included and shown under the head of the main caste to which they belong.

- 3. Altogether twenty-two measurements have been taken of each separate individual, and although of that number only a few are recognized by the most eminent authorities on the subject as being of any marked value in the distinction of race, still I think it would be well to generally compare all of the anthropometrical measurements before forming an opinion on the subject. At the end of this article a table will be found in which are given the averages and indices of each of the several measurements separately for each caste, the total number of subjects of all castes taken being 4,906.
- 4. A glance at the above-mentioned table will show the results, but I think it will be as well to roughly analyze the most important data as far as anthropometry is concerned, and then judge of the result of the enquiry as regards the castes of these Provinces.
- 5. With this object in view I purpose to take the Nasal and Cephalic indices and the Facial Angle (that of Cuvier being the one selected as being the most reliable on the living subject); and I think that the latter, which gives us more or less roughly the degree of prognathism, taken together with the Nasal index will give us the best test possible.
- the best tests for racial distinction, we find at the top of the list a medium caste, the Ját, with a nasal index of 55, indicating a very leptorhine nose, followed by the Brâhman with a nasal index of 59: third on the list, strange to say, is the Dhânuk, a Dravidian caste, with

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ar average index of 61, the warlike *Rājput* being bracketed with the *Gadariya*, *Lohār*, and with an index of 64, and the cultivated *Kāyasth*, many grades below, with an index of 67.

At the bottom of the list we find the Dravidian castes of the *Korwa* and *Musahar*, with an index of 75, and the *Agariya* with one of 77, all true Dravidians with more or less mesorhine noses.

Table of Nasal Indices.

	CA	TE.			Average Index.		C	ASTE.		!	Average index.
Jât .	•	•		•	55	Kayasth	•	•		•	67
Bråhman		•	•	•	59	•		•			
Dhânuk		•	•		61	Korwa			•	7	
Gûjar	•	•	•		62	Musahar	•	•		}	75
Banya	•		•	7	20	Agariya		•			77
Dhobi		•	•	}	63						
Râjput)							
Bāri		•									
Gadariya		•									
Lohår				۱							
Mâli				\	64]
Teli	•	•					•				<u> </u>
Khatîk	•										
Koeri	•										
Nat, etc.			•								
•		•									
•		•	•								
3		•									

7. Next taking the cephalic indices -on glancing the eye down the column ocutaining The Cophalic Index. these data, it will be seen that all the castes have cephalic indices, showing the formation of the head to be dolicho-cephalic without exception, those of the castes Dhanuk, Arakh, Nat and Kewat being slightly sub-dolicho-cephalic, thus presenting a very marked contrast to the head of the Burman, which is decidedly brachy-cephalic, showing an index of of 83.1. The Burman, however, belongs to the Mongolian type of race, and nothing further need be said about him here. Out of four hundred and fifty adult males of the Bráhman caste the average cophalic index is found to be 73.7, a figure practically the same as that found by Mr. Risley, the lowest index being that of the Bhát, and the highest (of course excluding the Burman, who is Mongolian) that of the caste Kewat.

8. Again, if we take one representative caste out of each of the main divisions and compare them thus:—

Divisio	ЭМ.					Cephalic Index.			
1. Aryan	•	•	•	Bråhman		•		•	73.7
2. Medium	• .	•		Kåyasth		•	•	•	73.3
3. Dravidiau . (a) Hinduized			}	Chamår	•	•			73.9
(b) Aboriginal		•	•	Kol .	•		•	•	73.8

we cannot but be struck with the similarity of all, the heads of each being markedly dolicho-cephalic.

Table of Cephalic Indices.

XXXI

	CA	STN.			Average.	Caste.	Average.
Bhāt	•	•	•	•	70:8	Kāchhi	72-2
Māli .	•	•		•	71.0	Dhângar	72-2
Halwāi	•	•	•	•	71·1		• •
Bauri ya	•	•.	•		71.4	Bråhman	73.7
Kasera	•	•	•	٠	71.7	Rajput	73.8
Bari	•	•	•		71.8	•	• •
Kharwar	•		•		71.9	• • •	• •
Korwa	•		•		72.0	Darzi	75.8
Faqîr	•		•		72-1	Arakh	
Panya.	•	•	•	•	72.2		

[►] The stars indicate intervals with figures ranging between.

- 9. In the above investigation both the facial angles of Camper and Cuvier have been invariably taken and recorded, but as the latter is scientifically more accurate, at any rate on the living subject, it will suffice to notice the results under the latter measurement alone, as it gives us more accurately the true or sub-nasal prognathism of the individual.
- 10. All the measurements of facial angles were taken with Broca's facial goniometer, by far the best

instrument for the purpose. All human beings, no matter to what race they belong, are, of course, prognathous, the only difference being one of degree, the more acute angle shown indicating naturally the greater degree of prognathism.

11. In looking at the table given at the end of this section it will be seen that the *Manjhi*, a true Dravidian (one hundred of whom were selected for measurement), has the highest angle, viz., 70, closely followed by the *Dhángar*, another caste of the same class, with one of 69, the aristocratic Brâhman and Râjput ranking sixth on the list with the same average angle as the Dravidian Chamâr. The vermin-eating Musahar comes at the bottom of the list with an average angle of 62.

12. Finally if we select a representative caste out of each of the main divisions thus—

	Dr	/18ION	ı.				Cs	uste.			Facial Angle.
1. Aryan	•	•	•	•		Bråhman		•	•	•	65
2. Medium	•	•	•	•	•	Kayasth		•	•		66
3. Dravidia:		ed .			}	Chamår	•	•	•	•	65
(b) Abo	rigir	al	•	•	•	Kol.	•	•	•	•	67

and compare them, we find that there is practically no difference whatever.

Table of Facial Angles.

XXXIII

	CA	STE.			Average Index.	Caste.	Average Index.
M a njhi Dhàngar			:		70 69	Banjāra }	66
Arakh Bauriya Agariya Bhuiyar Bhurtiya Chero Kherwar Fanka	•	•	•		68	Bråhman	65
Kahār Darzi Māli Kol		•	•	}	67		

13. To finally sum up, I have, for purposes of easy comparison, taken one hundred subjects Summary. from each of the main divisions promiscuously, and irrespectively of caste, and at the end of this paragraph will be found the averages of each measurement separately under each division, in order to be able to compare finally the highest with the lowest caste, the noblest born Aryan with the humblest born Dravir, and I think on looking at the table one cannot but be struck with the result and notice the very slight material difference that exists, a fact which tends to prove beyond doubt that the racial origin of all must have been similar, and that the foundation upon which the whole caste system in India is based, is that of function and not upon any real or appreciable difference of hlood."

1	To	_		Þ	×	Ā	1 2	1
Musalmán .	Total Dravidian	(b) Aboriginal	(a) Hinduized	Dravidian-	edium .	Aryan	NAME OF TYPE	1
1,664	1,630	1,627	1,632		1,656	1,676	Height of Vertex.	20
841	826	88	832		840	851	Height of Trunk,	6
1,699	1,661	1,659	1,663		1,695	1,714	Span,	
251	246	243	248		250	200	Left Foot.	57
110	110	108	Ħ		112	114	L. M. Finger.	0
59	8	59	55		69	8	Right Ear Height	7
541	541	543	539		542	543	Round Head.	00
345	344	342	346		346	349	Inion to Glabella.	9
349	344	342	346		346	347	Tragus to Tragus.	10
205	203	203	202		204	207	Vertex to Chin.	H
186	185	186	184		186	186	Antero-Posterior Diameter.	ಜ
137	135	134	135		136	136	Maximum Transverse Diameter.	8
106	107	107	106		106	106	Minimum Frontal Diameter.	14
131	130	130	130		131	131	Bisygomatic Dia- meter.	15
73-7	72-9	72.4	73.4		73:1	73·1	Cophalic Index.	16
157	156	156	155		156	158	General Index.	17
77.4	79-2	79-9	78•5		77-9	77-9	Frontal Index.	18
37	36	37	35		36	8	Nasal Width.	19
57	54	54	2		53	57	Nasal Height.	20
6.4	67	8	8		2	66	Facial Angle (Cuvier).	21
8	67	28	8		8	23	Nasal Index.	22

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ANTHROPOMETRIC DATA.

SUMMARY OF MEASUREMENTS TAKEN, AVERAGES.

×	Kebal fess N	<u> </u>	8	99	2	2	8	83
8	Facial Angle (Camper).		8	49	8	8	8	8
17	Facial Angle (Curier).		\$	33	99	99	8	8
Ħ	Nacel Height.		8	20	20	8	22	23
8	Matel Width,		18	36	28	83	8	8
2	Frontal Index.		78.5	6-08	777	11.6	78.6	739
2	General Index.		167	156	157	167	167	831
12	Cephalie Index.		72.2	70.8	73.7	73.8	72.6	73.
2	Bizygometic Diameter.		130	131	131	132	181	E
25	-sid istant Frontsi Dis- meter.		106	106	106	107	106	99
2	Maximum Transverse Diameter.		135	131	137	138	185	138
13	Anteroposterior Dis-		187	185	186	187	186	188
2	Vertex to Chin.		20%	204	308	207	202	202
=	Jegas to Trague.		349	345	350	352	349	347
2	selledalis of notal		351	348	351	350	349	349
•	Round Head.		542	588	545	548	548	35
•	Bight Ear Height,		69	29	8	8	8	- 8
2	Left Middle Finger.		112	110	113	113	112	114
•	Left Foot.		248	250	263	258	254	쎯
10	gben.		1,688	1,693	1,719	1,721	1,705	1,714
•	Height of Trunk.		28	833	863	857	13	8
•	Height of Vertex.		1,655	1,654	1,681	1,674	1,666	1,676
	Namber,		8	18	455	430	979	91
			•	•		•	M	g .
	Ţ.	Z	•	•	•	•	TOTAL AVERAGE	Sversge
-	6	ABYAN	•	•	•	•	7 17.	8 40
	HARRS OF TYPE.	AE	Banya	Bbat	Brithman	Rajput	ABYAN TOT	00 00 00
			7.	*	4	÷	AE)	A

ANTHROPOMETRIC DATA -continued.

SUMMARY OF MEASUREMENTS TAKEN, AVERAGES -continued.

Darzi	Bharji	Bauriya	Bári	Barbai	Banjara	Baheliya	Ahir	MEDIUM	NAMES	
•	•	•	•		•	•	•	οīσ	2	-
•	•					•		H	īm.	
	•	•		•	•	•	•			
6	20	24	7	10 10	7	9	350		Number.	•
1,710	1,635	1,636	1,642	1,641	1,630	1,606	1,648		Height of Vertex.	•
888	834	880	832	825	832	812	834		Height of Trunk.	•
1,783	1,675	1,679	1,699	1,686	1,665	1,628	1,693		Span.	ä
250	248	251	253	250	243	244	250		Left Foot.	•
115	111	110	112	112	110	107	111		Left Middle Finger.	7
62	59	50	63	57	59	57	59		Right Ear Height.	
547	541	546	540	543	539	528	544		Round Head.	•
357	345	348	346	347	343	336	345		lnion to Glabella.	10
353	345	345	343	345	344	338	347		Trague to Trague.	ㅂ
213	205	204	205	203	200	204	204		Vertex to Chin.	15
186	186	189	188	186	186	181	185		Anteroposterior Dia- meter.	13
141	136	135	135	139	138	133	136		Maximum Transverse Diameter.	¥
110	107	106	105	108	167	101	106		Minimum Frontal Dia- meter.	15
133	132	130	132	128	184	127	131		Bizygomatic Diameter,	ă
75.3	78:1	71.4	71.8	74.7	74.1	73.5	73.5		Cephalic Index.	17
160	155	157	155	159	149	161	156		General Index.	18
186 141 110 133 75.3 160 78.0	78-7	78.5	777-8	77-7	77.5	78.2	77-9		Frontal Index,	19
:	35	:	8	87	85	i	:		Nacal Width.	8
:	54	:	68	2	52	:	:		Nasal Height.	22
67	86	22	23	8	66	64	65		Facial Angle (Cuvier).	R
8	67	70	8	70	8	67	8		Facial Angle (Camper).	83
:	8	:	2	8	93	:	:		Nasal Index.	*

33	\$:	83	8	25	2	8	8	:	29	23	:	2	99	\$	8	8
8	8	29	62	8	2	8	49	89	8	49	8	28	29	8	B	8	8
29	8	8	99	8	8	8	29	88	B	8	8	8	3	8	29	2	13
2	88	:	8	2	8	22	2	2	:	2	5.	:	55	53	8	23	83
38	87	:	36	37	89	88	35	35	:	. 8	37	:	8	30	8	300	8
6-62	78.8	78.7	77.4	78.9	79.4	78.3	78.5	78.8	99	78-1	76.6	24.2	74.1	78.6	78.8	79.8	79-3
155	991	163	158	162	162	156	158	169	152	167	156	154	167	162	191	160	158
72.1	74.9	727	73.7	11:1	75.4	72.2	73.4	72.9	71.7	33	8.94	74.6	74.4	73.0	21.0	72.6	72.6
131	131	131	132	129	133	181	130	131	133	181	180	133	130	130	81	130	130
107	107	107	108	105	108	106	106	107	107	101	105	101	103	108	104	100	107
134	187	136	137	133	136	135	135	137	134	137	134	138	139	135	132	135	135
186	183	187	186	187	187	187	184	188	187	187	182	185	187	185	186	186	186
203	8	214	808	209	216	8	8	208	199	208	83	202	202	211	808	808	205
344	343	352	376	343	849	343	341	350	343	350	24	858	344	344	340	344	343
343	340	352	347	849	349	344	342	340	344	349	342	349	34	343	343	343	344
541	538	248	244	640	32	541	538	549	543	547	533	549	3	538	537	539	542
8	69	69	8	80	5	29	29	2	88	8	82	61	23	29	88	59	69
110	111	112	114	112	116	113	109	111	110	112	115	114	111	108	ш	109	H
247	240	3	256	253	259	252	247	253	248	248	24	255	246	245	245	246	247
1,675	1,683	1,697	1,744	1,693	1,740	1,708	1,672	1,693	1,664	1,687	1,675	1,693	1,683	1,669	1,677	1,671	1,644
836	888	865	853	847	98	884	816	838	88	844	830	841	836	833	822	88	818
1,620	1,660	1,635	1,707	1,650	1,694	1,652	1,636	1,667	1,621	1,650	1,641	1,656	1,645	1,634	1,648	1,638	1,618
8	83	2	14	~	13	89	8	2	7	\$	83	æ	37	23	•	88	22
.	.			 -			:-	•		•				•	- -	;-	
		_	_	-	_												
•	ė	•	•	•	•	•	•		-	ج	•		-	_	-		
Paqtr	Gadariya	11. Gustin	Gdjar	Halwai	JAt .	Kåchhi	Kabår	Kalwar	Клвега	Kâyasth	Kewat	Khatri	Loba.	Luniya	MAJI	Mallah	Nai
6	99	11.	12. (13. 1	14.	15. 1	36.	17.	18.	19.	3	2.	22	တ္တ	7	າຊູ່	93

SUNMARY OF MEASUREMENTS TAKEN, AVERAGES -- continued.

Medium average of 100	TOTAL MEDIUM AVERAGE	29. Teli	28. Tamoli	27. Sunda	MEDIUM-contd.	Mane or Tree.	1
100	1,127	50	13	8		Number.	
1,656	1,646	1,627	1,633	1,640		Height of Vertex.	~
18	8	827	837	845		Height of Trunk.	•
1,695	1,684	1,662	1,664	1,680		Span.	
25	245	245	239	247		Left Foot.	6
112	111	109	110	111		Left Middle Finger.	7
8	25	59	56	3		Right Ear Height.	8
542	542	539	53 9	548		Bound Head.	0
346	34	340	336	348		Inion to Glabella.	ĕ
346	84	846	338	349		Trague to Tragus.	=
204	8	202	205	200		Vertex to Chip.	25
<u> </u>	186	188	184	187		Anteroposterior Dia- meter.	5
188	136	134	134	197		Maximum Transverse Diameter.	¥
106	106	105	104	106		Minimum Frontal Dia- meter.	5
	15	129	129	133		Bizygomatic Diameter.	6
	73.9	73.2	72-8	73.9		Cephalic Index.	17
25	5	167	159	166		General Index.	18
77.9	78.2	78.4	77.6	77.4		Frontal Index.	19
88	8	88	84	8		Nasal Width.	8
ස	55	55	55	5		Nasal Height.	12
22	8	8	8	2		Facial Angle (Cuvier).	2
3	8	3	87	67		Facial Angle (Camper)	Ħ
28	8	2	8	9	1	Nasal Index.	2

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		:	2	:	8	&	:	6	8	8	73		2	2	89	62	8
		2	89	8	49	29	8	8	69	8	8	89	8	8	3	8	2
		88	8	99	B	2	B	55	3	8	29	99	29	99	29	59	67
		i	99	:	29	53	:	22	53	2	51	;	.65	55	هر, .	. 2	29
		:	88	i		98		35	36	34	ક્ર	:	35	38	8	36	35
_		76.4	F-08	2.92	4.44	74.52	44.9	77.5	77.5	44	77.2	11.4	78.1	79.8	79-1	78.5	160 78-5
		154	160	165	155	157	156	151	154	157	166	157	167	158	165	158	
		8-94	73-9	73.2	78-7	73.1	73.9	75.6	73-0	74.8	73•1	74.9	73.3	73.4	130 72-4	73:8	129 72-6
_		129	131	131	181	130	131	135	129	130	130	130	130	130		130	129
		102	109	104	106	106	106	105	106	901	105	106	101	107	106	106	901
		138	136	136	137	136	136	136	136	137	136	137	137	135	134	135	136
		182	184	186	186	185	184	180	184	183	186	28	187	184	185	184	186
		199	210	202	203	204	204	204	199	204	208	205	204	202	202	908	206
_		344	346	347	348	344	345	340	343	343	347	345	345	343	340	346	343
		340	347	346	347	844	344	337	343	342	347	346	346	344	339	345	345
		544	543	548	546	542	541	627	541	240	244	536	543	542	634	240	539
		29	29	28	29	88	62	99	22	69	88	88	69	28	8	89	9
		114	110	108	110	107	110	113	108	111	109	113	H	113	110	111	111
		253	249	245	249	243	248	253	244	248	246	248	249	247	246	249	249
		1,680	1,685	1,641	1,661	1,651	1,677	1,667	1,656	1,668	1,644	1,673	1,677	1,687	1,658	1,674	1,681
		816	835	8831	827	817	832	830	819	831	836	842	823	832	88	831	834
		1,618	1,654	1,626	1,629	1,613	1,648	1,647	1,632	1,632	1,628	1,646	1,646	1,639	1,624	1,635	1,647
		10	100	151	18	14	833	9	91	3	. 25	88	8	69	ន	300	88
		.	•	•	•	,	•	•	•	•	•	•		•	•	•	-
AN.	Hinduized.	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
Ä	nga	•	•	•	•	•	•	•	•	•	•	•	•	•	•	٠	•
DRAVIDIAN	(a) Hir	Arakb	Bhangi	Bhar	Bind	Biyår	Chamar	Dhanuk	Dbarkår	Dhobi	Dusadh	Khangar	Kbatik	Koeri	Kumhår	Karmi	16. Lodbi
•	-	7	ei L	×,	4	vá	6		œ	6	<u>.</u>	Ħ	75	13.	14	1 6.	16.

ANTHROPOMETRIC DATA -continued.

SUMMARY OF MEASUREMENTS TAKEN, AVERAGES -continued.

	Dravidian (Hindu- ised) average of 100	ized average)	Total Dravidias (Hindu-	19. Pasi	18. Nat	17. Musshar	(a) Hinduized—conid.	DRAVIDIAN-contd.	Name of Tree.	1
	8	1,443		870	17	13			Number.	69
	1,632	1,634		1,634	1,655	1,602			Height of Vertex.	ω.
1	8	829		83	846	8			Height of Trank.	-
	1,683	1,665		1,665	1,685	1,612			Span.	8.
Ī	248	247		247	247	242			Left Foot.	6
	Ħ	110		<u>=</u>	111	8			Left Middle Finger.	7
	æ	88		85	57	55			Right Ear Height.	00
1	<u> </u>	\$		537	642	587			Round Head.	•
	<u> 왕</u>	343		343	34	336			Inion to Glabella.	8
1	율 -	343		34	342	88			Tragus to Tragus.	=
	8	204		202_	202	8			Vertex to Chin.	15
	翼	184	·	<u>1</u>	184	184			Anteroposterior Dia- meter,	E E
	딿	136		136	139	183			Maximum Transverse Dlameter,	=
1	5	106			108	102			Minimum Frontal Dia- meter.	2
	딿	130	_ !	130	181	128			Bisygomatic Diameter,	5
	73:4	73-8		79-9	75.6	72-3			Cephalic Index.	17
	55	156		5	154	155			General Index.	18
1	2g 55	77.7		77-9	77-7	76-7			Frontal Index.	19
L	5 7	86	8	35	8	8			Nasal Width.	8
1	ž.	2		2	8	51			Nasal Height.	22
1	B	8	5	2	8	22			Facial Angle (Cuvier).	H
1	32	3		3	8 .	3			Facial Angle (Camper).	H
18	3	8	i		2	7			Nasal Index.	2

	1.1	8	72	2	Z	64	z	2	22	28	8	49		12	88	1 &			:	89	8
_	ŧ	:	:	:	:	i	:	49	į	:	i	:		49	:	8	T		8	8	8
	8	99	8	89	69	98	88	29	99	2	8	49		8	88	19			8	8	2
	25	2	53	8	29	23	82	53	52	22	63	64		8	35	24			:	8	8
	\$	98	88	37	37	34	34	87	39	38	36	98		87	3	36			:		88
	79-9	78-7	78-7	80 -0	81.5	78.2	81.2	8.44	79.5	90.0	79-9	29.5		79 6	8	79.2			79-8	79-0	9.44
	153	158	157	157	156	154	158	157	155	159	159	159	!	157	156	156			163	159	169
	72.8	73.4	73.I	9.22	72.2	72.6	71.0	73.8	72.0	78.0	72.4	73.0		72.7	4.72	72.9			74.1	73.8	76.0
	129	128	130	130	131	` झ ्	130	130	131	130	129	128	!_	130	130	138			129	182	131
	107	107	107	108	110	106	1 8	105	107	108	107	101	1	20	101	107			107	109	107
	134	134	136	135	185	135	133	135	134	135	134	135		135	135	135			135	138	138
	184	185	186	186	187	186	185	183	186	185	185	185	- 1	185	188	185			182	187	184
	197	203	204	205	205	202	202	204	203	207	ន្ត	203	,	203	203	203			210	210	208
	335	341	344	342	343	344	342	339	344	344	342	341	!_	342	342	344			342	348	349
	332	340	346	344	345	344	346	341	346	349	344	341		343	342	344			336	347	347
	531	539	549	545	546	545	545	538	546	547	545	541		543	543	541			528	540	644
	89	88	29	29	23	61	23	29	8	29	58	29	1	23	හු	29			69	23	69
	106	109	109	110	107	113	110	110	110	111	108	109		3	28	1 2			115	112	112
	245	245	246	248	242	253	248	247	245	250	243	243		246	243	246			250	252	250
	1,663	1,633	1,657	1,664	1,664	1,694	1,617	1,665	1,640	1,681	1,633	1,676	1 9 6 5 1	/eo'T	1,659	1,661			1,724	1,711	1,690
	816	817	818	819	527	831	816	810	816	817	813	815	18	818	88	88			88	817	848
	1,632	1,618	1,622	1,626	1,632	1,655	1,617	1,626	1,594	1,639	1,603	1,648	8	1,634	1,627	1,630			1,673	1,654	1,664
_	2	20	2	8	2	15	100	8	.ç	9	8	45	18	ğ	92	100			10	8	108
_	·	•	•	•	•	<u>.</u>	•	•	•	•	•	•	(abori-	Ť	<u>10</u>	DEA-	×		•	•	
nai.	•	•	•	•	•	No. 10).	•	•	•		•	•		•	Dravidian (Aborigi- nal) average of 100	0	MUHAMMADAN		•	•	\cdot
(b) Aboriginal.	•				•	vide	•			Manjhi (Gond)			TOTAL DRAVIDIAN	KAGE	rage	COMPLETE TOTAL VIDIAN AVERAGE	[KA	Types.			
Abo	iya	ıyğı	iya	٥	ngar	nasiya Gond (vide	Kharwår		4	jbi ((5	፰	DRAV	AVE.	lian aver	TE N AV	IAM	Ŧ	亞	4	9
3	1. Agariya	Bbuiy&r	Bhuiys	Chero	Dbangar	Ghasiya Gond		Kol.	Korwa		Pauka	12. Patåri	FAL 1	gruar) Average	181)	MPLE TDIA	TOE		Mewati	Mughal	Pathån
-	ij	o;	အ	4	છ	6	7.	œ	ນຸ	9	7	12.	<u>5</u>	BAD (׆ ֡	.0	×		7	ri	e;

ANTHROPOMETRIC DATA -concluded.

SUMMARY OF MEASUREMENTS TAKEN, AVERAGES - concluded.

100	•	Muhammadan average of 100	RAGE	TOTAL MUHAMMADAN	-		Names of Type.	1
100	231	100	14	238	8		Number.	8
1,656	1,649	1,664	1,660	1.654	1,656		Height of Vertex.	8
870	865	138	<u>8</u> 2	84	844		Height of Trunk.	*
1,660	1,661	1,699	1,698	1,681	1,684		Span.	6
244	244	251	253	263	250		Left Foot.	0
113	113	150	112	E	108		Left Middle Finger,	7
61	8	છ	59	59	8		Right Ear Height.	00
543	542	<u>\$41</u>	539	540	542	_	Round Head.	
346	343	345	344	345	346		Inion to Glabella.	5
356	356	349	847	346	348		Tragus to Tragus.	F
206	208	8	209	208	206	1	Vertex to Chip.	150
177	178	186	185	185	185	<u> </u>	Anteroposterior Dia- meter.	13
148	146	137	137	136	137	1	Maximum Transverse Diameter.	7
113	15	166	107	106	8	1,	Minimum Frontal Dia- meter.	片
138	186	131	181	130	131]	Bizygomatic Diameter,	8
83-6	88:1	73-7	73-9	73.5	78:3	_	Cephalic Index.	17
149	151	157	8	160	157	_	General Index.	8
76.4	77-7	77.4	78.2	77-9	77-4	1	Frontal Index.	5
:	:	প্র	87	8	87		Nasal Width.	20
:	:	57	57	56	57	_ 1	Nasal Height.	21
જુ	62	22	8	8	8	1	Facial Angle (Cuvier).	22
88	2	গু	82	8	8	1	Facial Angle (Camper).	23
:	:	83	8	2	2	B	Vasal Index.	K

H. E. DRAKE-BROCKMAN,

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14. As a supplement to Surgeon Captain Brockman's note the following tables of measurements carried out under the superintendence of Mr. E. J. Kitts, C. S., are republished from the Proceedings of the Anthropological Society of Bombay. It is to be regretted that owing to his absence on furlough in England Mr. Kitts has been unable to summarise the results.

10	9	00	7	6	OT.	*	ယ	ю	-	1	Number.
1,611	1,675	1,637	1,700	1,655	1,541	1,657	1,659	1,658	1,617	100	Height of Vertex.
816	858	787	874	800	786	808	<u>84</u> 5	820	833	ေ	Height of Trunk.
1,600	1,725	1,730	1,780	1,727	1,585	1,735	1,720	1,714	1,653		Span.
250	247	258	255	254	238	246	247	257	254	57	Left Foot.
114	107	112	119	114	103	113	106	104	104	6	Left Middle Finger.
61	59	61	63	67	64	63	66	58	66	7	Right Ear Height.
533	538	522	528	543	527	537	548	538	536	80	Round Head.
348	342	330	325	335	322	337	337	335	333	9	Inion to Glabella.
343	345	343	340	335	330	335	365	335	34.8	10	Tragus to Tragus.
216	198	220	200	215	223	210	214	218	213	Ħ	Vertex to Chin.
187	188	174	183	184	184	185	190	190	187	12	Anteroposterior Diameter.
143	143	147	141	144	141	141	144	137	140	13	Maximum Trans- verse Diameter.
109	107	108	112	109	106	116	114	:	:	14	Minimum Frontal Diameter.
134	130	133	135	128	134	134	141	:	;	15	Bizygomatic Diameter.
78-5	76·1	84.5	77-0	78-3	76-7	76-2	75.8	72.1	74-7	16	Cephalic Index.
_	_	_	-	_	_	-	_	:	:	. 17	General Index.
76-2	74.8	73.5	79.4	75-7	75.2	82 3	79-2	:	÷	18	Frontal Index.

18.8	9.64	0.88	0.08	:	:	:	ŧ	:	i	:	:	:	i	:	23.6	72-9
7	-	1	-	:	:	:	i	:	:	:	:	:	:	:	169	191
8.84	7.1.2	11.11	79.4	72:3	81.5	75.0	71:1	74.6	2-69	78.3	71-2	717	78.3	71-9	7.8.1	73.0
144	139	134	137	:	:	i	:	:	:		:	:	:	:	133	135
115	116	109	120	:	:	:	:	:	:	:	:	:	į	:	103	105
146	140	133	150	136	154	147	140	138	138	144	141	137	141	141	140	144
185	188	187	189	188	189	196	197	185	198	184	198	191	195	196	190	200
213	212	209	224	:	:	:	:	:	228	808	218	224	808	203	225	218
370	357	333	361	335	348	345	345	328	328	353	363	343	345	356	348	:
320	328	320	330	335	325	343	320	330	358	343	356	340	343	348	350	:
535	220	528	676	536	543	554	554	536	551	531	649	533	554	543	545	i
92	8	39	8	:	÷	:	:	:	\$	99	12	28	61	99	29	65
116	130	104	104	104	107	104	114	104	114	119	111	110	110	119	108	112
243	279	251	262	267	272	259	284	274	259	889	277	259	244	288	253	257
1,736	1,880	1,812	1,732	1,737	1,800	1,711	1,777	1,820	1,770	1,866	1,904	1,711	1,765	1,884	1,755	1,715
828	862	839	871	:	:	:	:	:	871	198	886	815	813	25	842	860
1,630	1,780	1,719	1,689	1,704	1,739	1,651	1,694	1,744	1,772	1,744	1,843	1,651	1,661	1,706	1,676	1,726
11	21	13	14	15	16	11	18	19	8	12	Z	83	3	22	8	27

Frontal Index.	82	71.8	73-2	76-3	292	760	85-3	81.5	20-3	3.62	908
General Index.	17	81	179	191	159	160	150	148	148	152	5
Cephalio Index.	16	78:1	69.3	67.4	1.94	200	73-8	6.69	81.0	76.4	71.4
Bizygomatio Dia-	15	141	128	135	136	134	138	135	142	137	143
Minimum Frontal	14	102	901	66	109	105	115	110	116	116	113
-snarT mumixaM retembid ester.	13	143	138	130	143	140	135	135	145	143	140
Anteroposterior Testementor.	12	197	189	193	188	200	183	193	179	161	196
Vertex te Chin.	11	226	229	218	316	215	202	200	210	208	.199
.argarT of sugarT	10	355	348	325	362	365	353	345	350	355	325
alledalfo ot noinl.	6	355	353	345	342	363	325	340	345	355	330
Ronnd Head.	80	565	548	292	543	292	532	545	535	260	550
Right Ear Hoight.	7.	49	8	49	9	\$	8	69	62	28	19
Left Middle Finger.	9	110	113	137	112	E	112	120	113	102	109
Left Foot.	70	245	250	270	257	279	255	275	366	243	360
у град С	4	1,682	1,588	1,918	1,735	1,875	1,770	1,825	1,763	1,716	1,695
Height of Trank.	80	826	810	880	875	910	820	675	855	865	878
Height of Vertex.	67	1,626	1,584	1,757	1,688	1,755	1,655	1,735	1,695	1,690	1,675
Иат рег.	-	88	53	80	31	æ	æ	34	8	98	87

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20.4	77.3	79-3	6-64	79.0	74.8	75.0	82-7	83.3	80.4	72.5	75.6	9.94	74-2	73.8	
162	162	152	144	191	148	160	154	162	150	156	149	157	164	135	
76-3	277-3	79.1	76-3	1-69	73.4	72.9	69-3	2.19	73-0	73.6	80.2	7.9.1	9.02	9.08	
130	125	138	140	135	139	137	133	133	139	135	129	133	125	130	
100	108	114	115	109	104	105	115	111	115	100	102	105	86	104	
142	140	144	144	138	139	140	139	132	143	138	138	137	132	141	
186	181	182	189	198	192	192	201	195	196	190	172	181	187	175	
211	203	210	201	218	306	219	205	215	208	211	192	309	205	175	
347	354	355	333	355	348	346	353	343	369	359	360	330	350	350	
333	375	350	340	370	340	352	373	354	355	345	334	332	362	324	
230	553	543	541	555	240	525	292	543	550	548	516	230	554	2772	
65	22	19	63	2	73	11	63	99	11	62	9	22	69	62	
116	133	110	107	104	112	112	103	123	110	120	110	111	119	116	
898	274	263	244	251	252	569	252	261	254	259	258	277	360	259	
1,755	1,820	1,825	1,755	1,727	1,718	1,878	1,740	1,852	1,795	1,805	1,756	1,863	1,843	1,813	
088	885	006	80.5	935	850	910	845	088	068	853	875	968	873	850	
1,675	1,795	1,755	1,645	1,735	1,610	1,770	1,640	1,735	1,760	1,710	1,743	1,764	1,770	1,690	
33	33	3	41	43	43	3	3	8	47	848	6	20	13	23	

NAME OF CASTE OR TRIBE-JAT-concluded.

Frontal Index.	82	<u> </u>	135 70-4	52 38	641	29	167 77-3	8-44 491
General Index.	14	<u> </u>						
Cephalio Index.	19.		67.4	 	84.5		74-3	74.4
Bizygomatic Dia-	12		125	39,51	144	п	135	135
Minimum Frontal Simeter.	14		86	61	120	14	109	109
-anarT mnmixaM -retemaid eerev	13		130	30	164	18	141	141
Anteroposterior Anteroposter.	12		172	48	201	45	189	181
Vertex to Ohin.	Ħ		175	52	229	29	211	211
Tragus to Tragus.	92	Υ,	325	30,37	369	47	347	347
alledalO ot moinI	6	SUMMARY	320	1,13,18	375	38	342	342
Round Head.	œ	Ø2	516	49	267	45	543	543
Bight Ear Height.	7		23	39	73	43	63	8
Left Middle Finger.	9		102	38	133	39	113	112
Left Foot.	25		238	10	284	18	258	259
Span.	4		1,585	10	1,918	30	1,755	1,768
Height of Trunk.	8		786	10	935	42	822	820
Height of Vertex.	63		1,541	10	1,843	22	1,690	1,696
Улат рөт.	1	Varia- tion.	From .	No	To .	No.	Mean .	Average

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Frontal Index.	22	:	÷	i	:	6.88	950	82.4	81-2	90.2
Aeneral Index.	17	:	:	:	:	1	1	1	-	-
Coppalic Index.	16	1.02	76.5	73-2	74.3	74.5	72.9	8.02	8.99	71.9
Bizygomatic Dia-	15	:	:	:	:	129	134	128	133	136
Minimum Frontal Diameter.	14	:	:	i	i	116	119	108	108	107
-snarT momixaM .1010maid oarov	13	134	140	139	142	140	140	131	133	133
Anteroposterior Totemsid	12	191	183	190	191	188	192	185	199	185
Vertex to Chin.	Ħ	216	221	224	249	198	203	203	213	203
.sugarT of sugarT	10	340	335	333	371	315	335	315	330	335
Inion to Glabella.	6	345	343	343	358	312	345	330	356	338
Ronnd Head.	∞	523	513	533	546	538	541	513	554	528
Right Eat Height.	7	99	\$	\$	69	82	\$	92	88	25
Left Middle Fingor	9	111	107	011	107	114	102	96	117	114
Left Foot.	10	272	244	241	264	257	239	221	264	264
Span	4	1,841	1,701	1,645	1,711	1,732	1,640	1,600	1,838	1,752
Height of Trunk.	8	846	08 88	181	88	833	3	181	88	815
Height of Vertex.	67	1,706	1,633	1,579	1,701	1,635	1,633	1,562	1,732	1,648
			63	က	4	20	9	_	o o	6

Vol. I.

NAME OF CASTE OR TRIBE-BHANGI -continued.

Frontal Index.	18	1.68	83.6	277-3	83.4	2.22	9.84	74.7	77.4	77.8	88:1
General Index.	17	1	-	г	1	7	-	1	7	7	-
.xebnI oiladgeO	16	8-11	72-0	70.5	4-69	75.8	78.9	74.4	72.3	75-8	74.1
Bizygomatic Dia-	15	133	135	135	135	131	139	131	135	136	130
Minimum Frontal	14	118	118	106	108	101	110	100	103	112	115
-snarT mnmixaM -restantionarid earev	13	143	134	136	131	138	140	134	133	144	140
roiresequred A	12	184	186	193	188	182	193	180	184	190	189
Vertex to Ohin.	ıı	908	203	808	210	202	220	195	217	212	224
TragarT of sugarT.	10	348	323	361	333	325	360	317	340	358	370
.alledalD ot noiaI	6	330	323	348	340	325	350	325	343	365	370
bseH baroЯ	80	528	628	531	537	230	547	515	525	546	536
Bight Ber Height.	2	88	82	69	19	26	8	28	29	2	8
Left Middle Finger.	9	112	110	112	107	:	81	120	104	119	104
Left Foot.	55	259	240	262	247	245	265	255	241	255	253
Вреп.	4	1,790	1,737	1,765	1,733	i	1,740	1,785	1,608	1,788	1,696
.ManrT to MaioH	63	878	88	853	785	88	833	197	813	888	828
Height of Vertex.	67	1,691	1,625	1,763	1,652	1,650	1,672	1,667	1,602	1,703	1,695
Numbor.	1	10	=======================================	ន	13	14	15	16	17	18	19

72.9	88.1	9-22	83.3	88.4	9.84	85.9	17.1	81.9	77.5	682	88.1	89.8	84.8	79.0	77.8	66
7	-	-	-,	-	-	143	144	151	167	162	176	162	166	173	153	191
6.89	73.0	71.1	68.3	2.22	7.92	67.5	1.11	75.4	78.0	73.2	74.1	0.99	70-1	0-69	2.29	7.87
133	140	135	133	136	133	142	134	139	134	123	129	129	136	131	130	184
46	116	104	115	117	110	116	108	113	101	8	116	110	111	109	88	26
133	140	134	138	143	140	135	140	138	138	132	140	132	138	138	126	133
193	193	187	202	184	185	200	180	183	171	179	189	300	197	003	186	183
217	223	220	210	205	212	203	193	210	211	204	227	808	211	228	189	196
343	358	350	345	338	345	343	350	356	341	332	329	330	338	355	310	833
344	345	330	360	335	345	343	335	370	332	339	35	340	350	352	335	339
544	543	524	558	538	530	552	525	546	530	523	535	545	555	555	522	621
19	99	8	63	59	19	19	49	28	69	29	89	29	61	89	26	69
121	117	119	110	111	110	120	112	110	114	110	102	112	Ħ	113	111	102
273	267	286	261	260	260	259	260	273	252	259	255	262	263	277	246	227
1,812	1,774	1,733	1,768	1,725	1,745	1,727	1,705	1,721	1,747	1,770	1,695	1,820	1,745	1,825	1,702	1,495
88	68	885	98	867	876	88	850	870	088	8	870	850	875	865	825	110
1,740	1,696	1,700	1,671	1,665	1,698	1,648	1,663	1,675	1,637	1,693	1,690	1,720	1,730	1,748	1,640	1,490
ສ	12	æ	23	ಷ	Š	56	22	88	ន	တ္တ	31	88	es es	i.	88	36

Frontal Index.	82	76.6	11.3	74.1	1.94	71.8	73:1	75.6	71.5	9.44	76.6
General Index.	17	163	160	164	154	167	162	161	166	156	155
Cophalio Index.	18	74.0	74.3	74.5	76-4	73.3	75.3	8.12	68-4	27.2	76.1
Bizygomatic Dia-	35	136	136	134	129	129	132	131	121	131	133
Minimum Frontel Signetor.	14	68	\$	103	105	26	101	102	83	101	105
Maximum Trans- verse Diameter.	13	131	132	139	138	136	140	136	130	887	137
Anteroposterior Testemeter	12	171	178	186	183	181	186	188	190	178	180
Vertex to Chin.	11	208	202	206	199	202	201	198	800	206	206
sugarT of sugarT	10	337	330	360	340	339	349	352	322	330	349
Inion to Glabella.	6	325	310	363	352	352	345	359	347	337	340
Бовла Нева.	80	511	201	532	535	527	538	530	537	531	535
Right Ear Height.	2	58	8	8	26	99	22	8	29	63	29
Left Miqdle Finger.		911	112	104	109	107	111	107	103	110	112
Left Foot.	10	249	250	232	255	245	250	247	248	256	280
·u•dg	4	1,682	1,711	1,605	1,654	1,647	1,711	1,730	1,672	1,679	1,749
Height of Trank.	တ	830	088	830	845	825	838	855	830	818	088
Height of Vertex.	64	1,619	1,621	1,600	1,628	1,614	1,622	1,693	1,649	1,605	1,650
уче профессо	-	8	88	2	\$	4	3	4 3	4	3	97

727	75.v	73.6	75-2		68.2	8	980	•	78.0	78-2
191	148	147	141		139	14	176	31	156	156
714	77.4	75-6	77.8		0.09	82	78.0	28	73.0	73-0
127	130	129	131		121	4	142	28	125	ផ្ល
96	101	100	103		8	30	119	8	103	86
132	137	136	137		126	35	144	18	137	136
185	171	180	176		441	29,37,48	202	23	186	181
202	193	190	185	Υ.	180	49	249	4	306	210
341	332	340	330	SUMMARY.	310	35	371	4	340	340
352	340	350	333	SU	310	38	370	19,28	343	343
230	200	524	515		201	88	558	23	531	535
89	8	59	53		53	20	2	18	8	19
105	104	103	108		96	7	121	20	110	011
254	250	251	257		221	7	277	34	255	254
1,765	1,619	1,585	1,697		1,495	88	1,841	-	1,727	1,716
098	802	816	008		220	38	892	23	833	836
1,690	1,595	1,609	1,649		1,490	38	1,762	13	1,650	1,65
4	8	49	22	Varia-	From .	No.	To .	No.	Mean .	Average .

NAME OF CASTE OR TRIBE—PATHAN.

Frontal Index.	18	7.62	78.7	79.4	80.1	86.4	86-0	2.44	81.5	 	797
General Index.	17	164	163	169	176	160	176	164	191	150	158
Cephalio Index.	16	72.2	8.82	76-1	74.2	12.9	11.1	73.6	73-3	72.9	73.8
Bizygomatio Dia-	15	134	128	128	131	132	136	136	131	132	130
Minimum Frontal	14	114	111	108	113	117	123	110	110	114	110
-anarT mumixaM -redemaiG earev	13	143	141	136	141	137	143	142	135	135	138
Anteroposterior Termeter.	12	198	179	181	190	188	201	193	181	185	187
Vertex to Chin.	11	.220	808	216	230	211	240	209	211	198	808
Tragus to Tragus.	10	353	356	350	343	345	360	360	342	318	322
.alledalf) of moinI	6	356	330	338	338	325	360	350	352	325	325
Round Head.	8	629	520	518	538	200	561	545	538	525	535
Right Ear Height.	2	61	64	99	26	75	19	65	09	29	83
Loft Middle Finger.	9	114	112	102	110	113	114	102	104	102	109
Left Foot.	70	259	267	251	254	259	272	247	256	240	250
Врап.	4	1,752	1,635	1,686	1,681	1,711	1,777	1,647	1,695	1,560	1,662
Height of Trunk.	က	88	825	846	197	846	863	862	068	840	880
Height of Vertex.	64	1,656	1,573	1,625	1,612	1,668	1,700	1,675	1,687	1,656	1,618
Namber:	-	-	63	က	4	ro	9		•	6	2

112 65 560 354 362 209 141 99 184 754 156 762 118 60 539 345 353 203 191 141 97 130 736 156 127 62 540 388 351 203 187 140 106 136 749 156 686 105 67 534 346 360 183 136 106 136 146 106 136 146 166 168 146 106 136 146 166 168 146 166 168 146 166 <t< th=""><th>288</th><th>1,705</th><th>257</th><th>110</th><th>88</th><th>543</th><th>333</th><th>367</th><th>213</th><th>193</th><th>145</th><th>116</th><th>139</th><th>75-1</th><th>158</th><th>80-0</th></t<>	288	1,705	257	110	88	543	333	367	213	193	145	116	139	75-1	158	80-0
118 60 539 345 553 203 191 141 97 130 739 156 127 62 540 338 351 190 187 140 106 138 749 156 105 67 534 344 340 190 187 140 106 138 749 146 111 65 544 346 350 223 196 136 136 169 166 167 168 169 168 169 166 168 140 106 136 169 166 168 140 106 136 169 166 168 166 <	1,705 259	250		112	8	220	354	362	808	187	141	8	134	76.4	156	70-2
127 62 540 388 351 180 187 140 106 185 749 156 105 57 534 346 360 187 187 140 186 749 146 111 65 544 340 363 218 187 140 104 136 749 148 112 65 544 346 360 223 196 136 136 146 108 137 749 161 113 66 543 365 357 223 191 140 102 126 753 168 112 66 553 365 357 223 139 100 127 769 157 112 66 553 346 376 182 120 120 136 152 162 113 66 513 352 346 376 141 110	1,812 264	Ř	_	118	8	633	345	353	803	191	141	84	130	73.8	166	8.89
105 67 584 344 340 190 187 139 99 128 743 146 111 65 544 340 353 218 187 140 104 135 743 141 120 65 544 346 350 223 196 136 100 134 692 166 113 66 543 360 368 220 130 146 108 137 169 161 1121 66 553 365 357 223 131 140 102 178 <td< th=""><th>1,905</th><th>64</th><th></th><th>121</th><th>62</th><th>540</th><th>338</th><th>351</th><th>210</th><th>187</th><th>140</th><th>106</th><th>135</th><th>74-9</th><th>156</th><th>75-9</th></td<>	1,905	64		121	62	540	338	351	210	187	140	106	135	74-9	156	75-9
111 65 644 340 353 218 145 146 104 136 749 151 120 65 644 346 360 223 196 136 100 134 69-2 166 113 66 543 360 368 220 190 146 108 137 76-8 166 121 66 553 365 367 223 191 140 102 126 77-8 167 102 67 534 346 262 185 120 100 127 77-9 148 107 66 518 346 217 183 134 100 134 75-7 148 110 66 518 352 346 217 141 110 128 75-7 148 120 62 529 350 226 137 132 105 136 17	1,680 2	61		105	22	534	344	340	180	187	139	66	128	74.3	148	21.8
120 65 644 346 360 223 196 135 100 134 692 166 113 66 543 360 368 220 190 146 108 137 768 161 121 66 553 365 357 223 191 140 102 125 753 178 102 69 528 340 328 200 182 120 120 157 178 178 107 66 518 324 346 317 183 134 100 134 757 148 110 66 518 326 350 205 116 110 128 757 159 120 60 529 350 226 181 137 105 136 150 121 61 541 350 350 226 187 132 100 136	1,670 2	69		111	65	544	340	353	218	187	140	104	135	74.9	191	74.3
113 66 543 360 368 220 190 146 108 137 768 161 121 66 553 365 357 223 191 140 102 126 77-3 178 102 69 528 340 328 200 182 120 120 77-9 157 126 67 534 346 202 185 140 110 136 75-7 148 107 66 518 322 346 217 183 130 134 75-7 148 118 65 529 387 206 176 110 128 75-7 159 121 61 541 350 350 226 181 106 136 74-1 173 118 61 541 350 226 187 137 106 176 176 118 61 </td <th>1,767</th> <th>63</th> <td></td> <td>120</td> <td>65</td> <td>544</td> <td>346</td> <td>350</td> <td>223</td> <td>195</td> <td>135</td> <td>100</td> <td>134</td> <td>69.2</td> <td>166</td> <td>74.4</td>	1,767	63		120	65	544	346	350	223	195	135	100	134	69.2	166	74.4
66 553 365 357 223 191 140 102 126 73-3 178 69 528 340 328 200 182 129 100 127 70-9 157 67 534 334 345 202 185 140 110 136 76-7 145 56 518 322 346 217 183 100 134 73-2 146 60 529 327 250 181 137 98 138 76-7 159 61 541 359 360 226 181 137 98 138 74-1 173 61 529 346 350 226 187 132 106 136 136 136 138 149 138 149 141 103 136 141 141 141 103 132 149 149 141 141 1	1,695 2	63		113	. 99	543	360	368	220	190	146	108	137	8.94	161	74.0
69 528 340 328 200 182 129 100 127 70-9 157 67 534 345 202 185 140 110 136 75-7 148 56 518 322 346 217 183 134 100 134 75-2 148 60 529 327 350 205 176 141 110 128 80-1 160 61 541 359 350 225 185 137 105 139 74-1 173 61 529 348 350 226 177 132 100 126 173 173 69 552 346 356 226 187 141 103 132 74-1 173 69 552 360 365 286 187 141 103 182 74-6 178	1,760 2	67		121	99	553	365	357	223	191	140	102	126	73.3	178	73.9
67 534 385 346 202 185 140 110 136 76-7 148 56 518 322 346 217 183 134 100 134 75-3 169 60 529 327 250 205 176 141 110 128 80-1 160 61 529 350 220 181 137 98 138 75-7 159 61 541 359 360 225 185 137 105 130 74-1 173 61 529 348 350 226 177 132 100 125 74-6 181 69 552 346 356 226 177 141 103 132 74-6 181 69 552 360 365 235 187 141 103 182 74-6 178	1,582 2	69		102	69	528	340	328	200	182	129	901	127	6.02	157	9-22
66 518 322 346 217 183 134 100 134 73-2 162 60 529 350 360 205 176 141 110 128 80-1 160 61 529 350 360 226 181 137 98 138 76-1 150 61 541 359 360 225 185 137 105 130 74-1 173 61 529 348 350 226 177 132 100 135 74-1 173 69 652 360 365 236 187 141 103 132 76-4 178	1,732 2	67		125	29	534	334	345	202	185	140	110	136	7.92	148	9.84
55 529 327 350 205 176 141 110 128 80-1 160 60 529 350 352 220 181 137 98 138 76-7 159 61 541 359 360 225 185 137 105 130 74-1 173 69 559 348 350 226 177 132 100 125 74-6 181 59 552 365 235 187 141 103 132 75-4 178	1,627 2	63		101	99	518	322	346	212	183	134	100	134	73.2	162	74.6
60 529 350 362 220 181 137 98 138 76-7 159 61 541 359 360 225 185 137 105 130 74-1 173 61 529 348 350 226 177 132 100 125 74-6 181 59 552 360 365 236 187 141 103 132 76-4 178	1,742 2	63		118	22	529	327	350	205	176	141	077	128	80-1	160	78-0
61 541 359 360 225 185 137 105 130 74·1 173 61 529 348 350 226 177 132 100 125 74·6 181 59 552 360 365 235 187 141 103 132 76·4 178	1,793 2	69		120	8	529	350	352	220	181	137	8	138	7.92	159	71.6
61 529 348 350 226 177 132 100 125 74-6 181 59 552 360 365 235 187 141 103 132 75-4 178	1,839 2	67		121	61	541	359	360	225	185	137	105	130	74.1	173	9.92
108 59 552 360 365 235 187 141 103 132 75-4 178	1,835 274	274		113	19	529	348	350	226	177	132	100	125	74.6	181	75-0
	1,805 270	270		108	29	552	360	365	235	187	141	103	132	75.4	178	73.0

Frontal Index.	18	8-11	750	76.4	6-69	69.3	6.44	73-9	72.7	74.8	72.3
General Index.	17	168	171	167	177	140	148	163	148	139	151
Cephalic Index.	16	73-9	72:9	75.5	2.92	73.3	76.1	74.5	2.22	76.3	72-2
Bizygomatic Dia-	15	129	132	137	128	135	133	128	130	127	81
Minimum Frontal Diameter.	14	105	105	107	100	46	109	102	102	101	92
-snarT mnmixsM -retemsiG estev	13	136	140	142	143	140	140	138	139	150	130
Аптетороятетіот Лівшетет.	12	184	192	188	187	191	184	184	180	177	180
Vertex to Chin.	11	217	226	215	226	189	197	602	193	176	195
Tragus to Tragus.	10	350	360	340	360	359	350	360	352	350	340
alfodaff ot noinI	6	359	363	363	350	356	353	340	360	336	330
Ronnd Head.	ø	532	840	246	556	549	544	550	550	621	530
Right Ear Height.	7	8	29	63	25	29	63	8	8	54	22
Left Middle Finger	9	105	116	110	114	120	110	111	107	110	109
Left Foot.	7.3	251	277	261	270	883	254	250	248	248	247
Spen.	4	1,725	1,867	1,749	1,909	1,865	1,768	1,730	1,610	1,670	1,699
Height of Trank.	80	880	902	845	865	895	88	840	845	780	850
Height of Vertex.	63	1,700	1,775	1,650	1,810	1,770	1,725	1,635	1,590	1,610	1,635
Nambor.	-	88	8	8	31	32	æ	荔	35	98	37

88	1,716	870	1,784	251	110	69	537	330	347	196	187	137	103	130	73.3	191	76-8
2	1,721	860	1,841	260	109	8	.540	319	330	201	183	140	110	132	16.5	162	₹9.4
3	1,665	978	1,720	252	п	19	199	345	360	179	130	139	106	132	73.1	136	9.92
41	1,715	888	1,710	256	107	69	525	339	350	196	171	133	8	129	76.1	162	78-3
3	1,640	865	1,710	255	103	19	549	352	350	187	186	147	107	140	790	134	12.8
3	1,700	98	1,780	274	120	99	572	352	370	008	193	147	113	139	78-2	144	6.92
2	1,686	865	1,782	255	112	26	535	325	343	202	179	133	110	143	74.3	146	23:7
3	1,665	823	1,750	242	107	69	532	347	340	215	184	139	86	135	76.6	169	211-2
8	1,600	825	1,651	245	105	19	200	310	345	189	178	137	109	133	9.44	142	2
47	1,616	820	1,710	252	108	8	522	320	320	190	186	133	90	130	71.5	146	75.2
848	1,720	884	1,790	249	112	69	618	350	350	210	189	133	104	127	70.4	165	78.2
9	1,765	865	1,820	27.1	115	8	563	320	360	216	191	137	105	130	111	166	9.92
26	1,660	820	1,705	257	107	19	562	370	350	208	187	140	101	139	74.9	150	76.4
Vari- ation.			·				18	SUMMARY									
From .	1,555	780	1,560	238	102	52	200	310	318	176	176	7	95	125	69-2	134	8-89
Ä.	0	88	æ	20,22	3,79	37	48	48	۵	88	23	20	37	19,26	17	3	13

Frontal Index.	82		88-0	80	75-2	75-8
General Index.	12		181	26	158	158
.xebnI oiladqeO	16		80.1	23	74.4	74.4
Bizygomatic Dia-	15		139	11,43,50	131	132
Minimum Frontal Diameter.	14		123	•	105	106
-snarT mumixaM -rese Diameter.	13		1	42,43	-	-
Anteroposterior.	12		201	9	187	186
Vertex to Chin.	11	ded.	240	9	208	208
Tragar to Tragar.	10	-concluded.	370	43	350	350
.alledalf ot noinI	6	SUMMARY-	370	20	341	337
Round Head.	8	ROS	573	43	539	539
Right Ear Height.	4		69	20	19	8
Left Middle Finger.	9		127	14	111	111
Left Foot.	5		283	32	255	254
. Брел.	4		1,909	31	1,735	1,736
Height of Trunk.	န		950	14	859	858
Hoight of Vertex.	23		1,880	14	1,680	1,680
Number.	1		To .	No.	Mean .	Average.

NAME OF CASTE OR TRIBE-MURÂO.

Frontal Index.	82	:	:	i	:	i	:	i	i	:
Goneral Index.	17	:	:	i	:	:	:	:	:	:
Cephalic Index.	16	73.3	73.7	76-1	72.8	1.94	72:3	9.24	6.02	73.6
Bizygomatic Dia-	15	:	:	:	:	:	:	:	:	:
Minimum Frontal Diameter.	14	:	:	:	:	:	:	:	:	:
-anarT mmiraM verse Diameter.	13	140	140	140	139	139	138	138	141	134
Antoroposterior Antoroposter.	12	191	190	184	161	182	19)	190	199	182
Vertex to Chin.	п	203	198	190	198	198	190	211	203	200
.angarT of angarT	10	338	333	338	340	333	335	350	330	335
salledale of noinI	6	356	361	348	350	333	340	356	345	338
Round Head.	8	549	543	536	531	521	538	533	554	526
Bight Ear Height.	7	19	25	99	19	28	99	\$	58	99
Left Middle Finger.	9	113	114	101	101	104	107	110	111	101
Left Foot.	2	249	267	241	259	251	259	341	269	236
Spen.	4	1,820	1,743	1,643	1,661	1,722	1.743	1,706	1,815	1,651
Height of Trunk.	တ	835	795	795	838	830	813	848	835	790
Height of Vertex.	61	1,709	1,633	1,607	1,620	1,678	1,676	1,658	1,658	1,615
Number.	1	н	ล	67	4	ro	9	~	x 0	6

Frontal Index.	18	:	:	:	80.1	8.94	83.5	76-3	75.8	1.22	75.4
General Index.	17	:	:	:	163	151	157	152	168	157	178
Cephalio Index.	16	75.8	72.4	73.7	72.0	71.5	72.4	78.1	8.69	74.1	4.69
Bizygomatic Dia-	33	:	:	:	131	135	140	138	121	132	139
Minimum Frontel Tational Minimum Frontel	14	:	:	:	109	105	116	100	100	108	104
-snarT mumixaM -referance Vere	13	138	139	142	136	138	139	143	132	140	138
Anteroposterior Diameter.	12	182	193	194	189	193	193	183	189	189	198
Vertex to Chin.	11	206	216	208	214	204	220	210	203	202	230
Tragus to Tragus.	10	350	356	356	355	335	350	350	335	350	358
.alfodalO ot noinI	6	338	366	356	337	340	345	340	340	330	352
Round Head.	80	526	546	559	532	535	548	530	530	633	220
Hight Ear Height.	7	19	75	99	63	63	29	99	99	8	:8
Left Middle Finger.	9	112	113	104	106	115	117	110	112	112	111
Left Foot.	2	251	251	257	250	259	263	247	247	241	250
Span.	4	1,704	1,717	1,625	1,625	1,755	1,727	1,670	1,727	1,665	1,783
Hoight of Trunk.	က	856	820	792	833	820	968	845	837	810	833
Height of Vertex.	63	1,656	1,645	1,617	1,618	1,657	1,612	1,640	1,665	1,587	1,650
Mamber.	1	10	#	នា	ដ	14	15	91	11	18	19

77-8	730	73-5	73.2	76-9	82.7	79.5	81-2	:	72.1	71-9	780	81-2	78-1	81.8	73-8	98.4
173	155	168	130	163	148	162	148	165	147	154	141	160	166	156	160	165
8.44	70-9	71.4	73.5	74.5	9.04	8.89	75.4	9.69	79-1	2.44	79-0	75.8	73.7	75.8	74.9	75.3
130	133	127	133	131	138	130	135	121	136	127	140	127	131	133	126	131
011	103	101	86	110	115	105	112	:	101	100	113	112	101	110	101	81
071	134	133	133	143	139	133	138	128	140	139	143	138	137	135	137	133
86	189	185	181	192	197	192	183	184	111	180	181	182	186	178	183	178
223	205	306	185	213	204	211	300	800	300	195	198	203	212	202	200	200
348	333	337	335	345	335	338	332	322	320	339	345	330	325	330	339	350
336	330	330	329	340	340	335	330	338	340	333	335	332	330	328	324	349
545	535	525	520	545	555	528	620	514	533	540	532	230	535	515	520	515
8.	69	28	99	9	28	55	28	8	62	22	æ	54	55	99	8	28
103	101	115	113	110	118	118	110	114	111	103	102	108	104	101	101	105
241	233	240	252	245	362	266	245	260	256	249	254	247	341	243	227	250
1,578	1,655	1,770	1,685	1,725	1,820	1,825	1,730	1,786	1,745	1,680	1,685	1,700	1,565	1,700	1,625	1,718
883	088	835	887	820	855	850	845	848	845	825	847	823	795	812	048	786
1,593	1,603	1,986	1,586	1,631	1,658	1,705	1,680	1,682	1,570	1,645	1,645	1,625	1,535	1,605	1,576	1,610
8	18	8 1	83	*	20.	97	23	87	88	စ္က	31	35	88	\$	8	88

Frontal Index.	82	75-6	66.3	74.1	69.1	78-9	73-0	76.4	72:3	88.1	8
General Index.	17	150	153	167	165	174	176	170	140	154	143
.xebal oiledgeO	16	75.4	2.94	74.3	:	74.3	74.5	74.3	74-1	80.1	24.2
Bizygomatic Dia- meter.	15	137	130	131	127	130	136	123	132	134	130
Minimum Frontal Diameter.	14	102	8	100	96	96	901	86	66	105	801
-austT mumixaM refree Dismeter.	13	135	143	135	139	130	137	130	137	140	135
Anteroposterior Totomaid	12	179	186	182	i	175	184	175	185	175	111
Vertex to Chin.	Ħ	190	199	206	210	508	220	202	191	206	186
TragarT of augarT.	10	345	350	360	345	331	360	350	334	34	330
alledath ot moin!	G	345	340	350	360	330	370	344	331	344	330
Round Head.	80	523	536	535	619	525	554	525	230	530	520
Right Ear Height.	2	51	29	89	53	26	99	99	62	42	8
Left Middle Finger.	9	104	111	011	110	105	104	110	115	66	115
Left Foot.	70	240	254	253	252	246	244	249	270	250	244
Span.	4	1,587	1,725	1,750	1,688	1,570	1,624	1,692	1,687	1,715	1,660
Height of Trank.	ဓာ	780	830	908	830	808	835	830	835	088	830
Height of Vertex.	63	1,530	1,630	1,633	1,600	1,555	1,644	1,670	1,653	1,625	1,672
Mumbor.	1	37	38	39	2	41	3	43	2	45	9

lxiii

746	81.5	79.2	946		8.99	88	88.6	27	9.94	78-6
:	:	14	:		139	S	178	19	167	158
1.92	1:1	68.4	21.0		88.4	48	80-1	45	74.3	8-94
126	126	130	134		180	4	140	15,31	130	133
100	110	105	110		91	98	116	12	105	105
134	135	133	130		128	88	143	8 16,94	138	137
176	180	193	183		175	41,48,45	189		186	186
:	:	187	:		185	83	230	18	204	202
320	350	360	350	IABY.	324 320	34,47	360	48,49 39,42	340	32.
335	350	370	330	SUMMARY.	334	36	870	43,49	340	342
540	929	280	540		514	28	570	48	534	534
53	53	8	53	·	51	87	67	16	8	8
115	120	115	115		101	æ	120	48	110	110
265	878	244	254		237	38	878	48	250	251
1,726	1,800	1,655	1,705		1,565	8	1,825	88	1,704	1,701
98	200	818	880		780	37	870	8	830	826
1,640	1,732	1,600	1,620		1,530	37	1,732	84	1,632	1,633
4	3	3	28	Varia-	From .	No.	To .	No.	Mean .	Average

NAME OF CASTE OR TRIBE—GÛJAR.

Tebal latary.	18	82.1	i	i	i	:	:	78-6	88 -1	ŧ	760
General Index.	17	160	:	:	:	:	:	191	164	:	168
Cephalic Index.	36	67.3	78.3	244	11.7	8.12	6.69	76.3	0.08	74.4	200
Bisygematic Dia-	15	133	:	:	:	:	:	140	131	:	148
Minimum Frontal Diameter.	2	911	:	:	:	ŧ	:	114	115	:	#
Meximum Trens- verse Diameter.	13	134	141	143	181	130	146	145	140	147	148
Auteroposterlur Tentemaid	82	180	180	186	181	181	608	180	175	195	201
Vertex to Chin.	n	213	213	808	221	178	188	326	315	:	339
.angarT of angarT	ន	348	345	350	353	325	376	330	328	353	345
.allodafb ot moini	6	356	330	343	358	343	381	320	302	348	348
Round Head.	80	538	526	543	543	531	584	551	513	554	299
Bight Ear Hoight.	-	28	8	2	69	69	Z	8	8	:	8
Loft Middle Finger.	9	31	102	104	110	107	124	114	103	111	133
Left Foot,		241	261	244	267	257	284	269	254	267	274
•møg8	4	1,750	1,696	1,691	1,767	1,722	1,930	1,711	1,671	1,869	1,927
Height of Trunk.	တ	178	783	830	881	818	828	823	818	:	88
Height of Vertex.	64	1,653	1,638	1,673	1,734	1,656	1,838	1,663	1,620	1,766	1,813
Number.	-	1	69	က	4	49	•	L -	· 6 0	æ	ន

81.6	ŧ	ŧ	į	:	;	÷	:	81-0	81.0	78.8	77.8	74.1	74.6	79-9	0.88	80-7
176	:	:	:	:	:	:	:	155	152	166	163	162	191	157	167	161
74.1	70.1	8.49	72-9	8.49	7:8:7	73-7	72.5	73:1	79-0	71-2	71.9	74-9	74.5	78.4	72.8	74.9
130	:	:	:	:	:	:	:	139	145	127	139	140	135	141	135	137
116	i	:	:	:	:	:	:	119	119	86	109	106	102	111	114	113
141	140	139	132	130	141	143	140	147	147	136	141	143	137	139	139	140
180	201	205	181	192	194	194	193	202	186	181	186	181	184	192	191	187
828	1	216	216	808	211	216	231	215	盟	211	213	213	22	322	326	221
340	356	348	317	317	333	343	345	370	878	838	353	32	345	344	350	98
320	350	361	338	338	345	350	356	363	337	348	333	352	330	340	350	345
179	564	564	919	538	929	551	559	989	220	533	32	543	527	546	543	637
8	:	8	69	n	76	69	3	8	22	જી	2	Z	8	2	8	8
117	102	112	114	114	107	112	8	122	113	112	127	106	103	109	105	108
264	340	254	272	254	249	254	240	285	250	261	276	242	237	256	240	247
1,807	11,635	1,770	1,823	1,734	1,673	1,900	1,719	1,867	1,757	1,763	1,905	1,688	1,627	1,703	1,677	1,755
818	:	871	878	823	908	7 08	843	862	860	787	860	799	8	830	830	870
1,678	8,638	1,723	1,744	1,658	1,569	1,770	1,676	1,833	1,674	1,676	1,774	1,610	1,560	1,647	1,612	1,687
=	15	ន	17	15	16	11	18	18	8	ផ	eg eg	g	*	100	8	194

·xebal lataor¶	18	75.0	73.1	88-7	74.8	76-2	83.7	78.2	83.3	\$.	76-9
.xebal fareneb	17	163	153	164	155	167	151	155	155	153	158
Cephalio Index.	16	8.44	79-2	69.3	73.7	9-69	74.0	74.6	78.5	21.0	71.3
Bizygometio Dia-	15	134	135	133	139	135	136	130	134	131	130
Minimum Frontes!	77	108	106	110	104	108	115	118	120	116	103
enarT mumiraM. rectangle on the contract of th	13	144	145	133	140	135	139	144	146	139	134
Anteroposterior Diameter.	13	185	183	182	130	194	188	193	186	136	188
Vertex to Ohin.	11	818	206	218	215	225	206	201	208	200	206
.augarI of angarI'	10	88	360	350	345	365	386	345	350	337	362
.alfedalfo ot noinI	6	348	330	340	345	355	328	340	330	370	352
Round Head.	80	540	230	641	550	555	535	636	539	299	552
Bight Ear Height.	2	35	8	2	8	65	19	89	8	19	99
Left Middle Finger.	6	108	113	113	111	111	110	801	104	:	103
Left Foot.	10	248	257	69	64	69	64	64	64	69	09
Spen.	4	1,725	1,755	1,727	1,765	1,740	1,770	1,677	1,820	1,725	1,810
.annrT to thaieH	63	88	088	875	865	888	827	850	850	875	886
Height of Vertex.	64	1,661	1,646	1,662	1,715	1,685	1,692	1,625	1,715	1,710	1,765
Хитрек.		25	8	99	31	22	88	75	32	38	37

88	1,801	925	1,855	69	118	62	542	330	340	186	189	133	105	132	700	141	78-9
& Voi	1,770	870	1,856	69	115	22	55	367	365	210	195	145	101	131	74.4	160	2.69
. I.	1,780	068	1,877	69	110	25	545	360	353	219	195	381	100	131	6.11	167	71-9
41	1,710	880	1,714	69	109	8	547	368	351	214	191	136	103	130	71.3	165	7.9.1
43	1,703	860	1,752	ø	114	28	533	338	330	196	181	136	46	133	74.6	147	6-11
43	1,720	820	1,824	69	133	69	619	323	335	184	175	130	105	131	74.3	140	80.8
4	1,770	06	1,835	69	123	65	549	343	330	180	187	138	107	127	73.8	150	11.6
45	1,745	940	1,805	94	115	. 19	230	320	328	208	186	130	101	128	6.69	163	111
97	1,765	878	1,850	æ	130	29	535	350	340	230	194	134	100	130	69-1	177	747
47	1,701	865	1,750	69	114	55	280	350	355	211	187	143	108	140	76.4	143	75.6
84	1,700	852	1,800	69	110	19	564	375	355	223	194	140	8	133	72.2	168	70.7
49	1,633	837	1,700	64	105	19	535	330	335	215	183	138	Ħ	130	75.4	165	80.4
20	1,780	833	1,807	69	120	26	920	325	335	203	180	143	108	123	79.4	166	75.5
Faria- tion.							SUI	SUMMARY.	Y.								
From	1,560	782	1,627	69	8	22	513	202	317	178	175	130	46	123	67.3	140	68-7
Z	42	69	25	24	18	47	80	8	1,415	ro.	843	5,15,43,45	42	20	7	43	98

NAME OF CASTE OR TRIBE-GUJAB-concluded.

Frontal Index.	18			82.7	30,83,36	78.6	77.6
General Index.	11			121	46	160	169
.xebal oiladgeO	16			0.08	•	73.5	73.6
Bizygomatic Dia-	15			145	20	183	134
Maximum Frontel Diameter.	14			180	36	801	108
-snarT momizaM -1640maiC estev	18			149	12	140	140
Anteroposterior Dismeter.	21			808	9	191	189
·nidO ot zetreV	=			239	10	213	210
.angarT of angarT	2		-contd.	378	80	345	345
.elfedalib of noinI	6		SUMMARY-	381	•	354	358
Found Head.	00		SUM	586	19	113	545
Bight Ear Height.	12	1		76	1.16	2	8
Left Middle Finger.				134	8	113	113
Left Foot.				99	ğ	69	69
·ued§	, -			1 990	4	1.787	1,767
Haight of Trank.	(o			88	3 8	3 2	
Seight of Vertex.	I 6			1 030	7,000	9 2	1,698
(nmpet-	4 -			F		No.	. I verage

Frontel Index.	18		73.6	:	:	:	ŧ	· :	ŀ	74.5
General Index.	17		165	:	:	:	:	:	:	164
Cephalio Index.	16	77.8	25.	73.3	7.92	73.8	79-2	67.5	8.99	77.6
Bizygomatic Dia-	15		139	:	:	i	i	:	:	132
Minimum Frontel Teamerer.	77		114	:	i	:	i	i	:	105
-snarT mnmixaM .retsmaiG estev	13	9,0	157	145	138	142	146	135	135	111
roiteteogoretaA Jestemaid	21	81	<u> </u>	195	180	194	183	200	202	182
Vertex to Chin.	H			:	:	i	:	:	221	217
.sngarT ot sngarT	10	330	350	343	330	323	338	345	343	380
-alfedaft ot noinI	œ	305	316	325	312	338	315	335	340	348
Round Head.	æ	526	646	556	513	546	631	999	549	230
Bight Est Height,	4	64	69	99	25	3	69	69	n	61
Left;Middle Finger.	9	107	103	113	107	112	107	111	119	119
Left Foot.	20	267	262	369	246	267	246	262	369	270
арел-	4	1.689	1,671	1,747	1,666	1,760	1,658	1,800	1,787	1,885
Height of Trank.	တ	:	833	:	:	:	i	:	856	068
Height of Vertex.	64	1.617	1,663	1,694	1,605	1,671	1,697	1,684	1,711	1,816
Namber.	п	-	64	es	4	10	\$	*	∞	9

NAME OF CASTE OR TRIBE-CHAUHAN BAJPUT-continued.

Frontal Index.	18	797	89.3	81.9	81-0	81.7	77.6	78.3	76.3	:18	773
General Index.	11	163	154	159	169	145	158	191	168	163	164
Cephalic Index.	91	74:1	6.89	86.4	20.3	75.1	73.0	9-89	71.6	71-0	20-9
Bizygomatic Dia-	15	251	136	131	133	137	130	127	129	135	132
Minimum Frontal	7	114	111	111	H	116	001	102	106	113	102
-anarT mnmiraM -retemaid earev	13	148	131	143	137	143	139	131	139	137	33
Anteroposterior Totemaid	12	193	190	111	196	189	178	161	194	193.	186
Vertex to Chin.	a	818	810	808	224	808	305	206	217	320	317
.sugarI ot sugarI	91	379	340	338	354	355	334	345	352	345	350
.alledal Ot noin	6	330	330	316	358	335	310	345	358	340	333
Round Head.	80	199	537	230	547	545	200	525	553	536	543
Bight Ear Height.	2	8	83	8	\$	9	19	89	63	2	88
Left Middle Finger	9	110	110	119	105	П	88	110	#	103	103
Left Foot.	•	247	256	264	240	252	236	240	247	248	230
Spen.	4	1,737	1,715	1,765	1,632	1,825	1,600	1,609	1,657	1,690	1,630
Height of Trunk.	ေ	888	898	878	833	878	835	845	840	846	816
Height of Vertex.	64	1,680	1,725	1,658	1,600	1,700	1,590	1,570	1,610	1,638	1,606
Mumber.	-	91	=	81	13	71	16	16	17	81	2

	8	7,720	3	80		683	345	355	315	189	139	118	130	.73.5	146	80.6
1,586	833	:	:	:	22	523	333	345	199	182	134	8	127	73.6	157	73.e.
1,668	88	1,767	250	116	99	525	330	330	800	188	134	100	137	71.3	146	81.3
1,700	828	1,775	369	110	29	848	345	353	220	194	137	114	134	707	164	83.5
1,601	810	1,650	82	108	75	910	334	328	198	111	123	96	119	72.0	.167	78.1
1,657	862	1,745	259	110	8	520	333	330	199	170	130	106	126	76.4	158	8-08 8-08
1,705	870	1,820	269	130	88	6779	370	331	218	181	139	108	133	74.3	164	74.3
1,670	830	1,756	240	116	52	220	350	359	213	183	346	96	126	76.5	170	9.89
1,695	288	1,749	257	118	\$	535	344	351	197	180	132	103	136	73.3	156	78-0
1,640	818	1,722	828	110	\$	210	320	340	216	174	136	66	132	78.1	164	72.8
1,650	845	1,749	247	114	55	634	330	320	306	179	140	103	133	78-2	167	73.6
1,718	855	1,816	256	Ħ	8	575	357	362	219	202	148	108	140	73.3	156	73.0
1,618	088	1,693	878	110	8	240	843	365	236	188	351	108	129	74.5	175	77.1
1,716	855	1,845	264	133	8	553	340	358	224	194	148	117	146	8.94	153	79-1
1,750	33	1,785	268	114	88	250	835	357	230	181	143	109	134	78-0	178	76-3
1,605	793	1,695	373	901	28	223	345	337	221	199	139	110	136	8.69	163	79.1
1,610	830	1,650	244	113	9	548	348	355	230	190	147	111	134	4.22	173	75.5

NAME OF CASTE OR TRIBE—CHAUHÁN BAJPUT -concinded.

Frontal Index.	82	77-2	76.8	76.6	76.6	72.3	74.8	:	76-9	88. 7.	74.1
General Index.	11	155	173	163	166	161	170	:	178	180	163
Cephalic Index.	16	78.5	9.44	78-1	76.1	71.0	40-6	:	7.91	78.6	71.1
Bisygomatic Dia- meter.	15	141	130	133	131	133	135	:	130	124	131
Minimum Frontal Diameter.	14	112	106	109	106	26	104	:	901	116	100
Meximum Trans- retemaid estev.	13	145	138	143	140	130	130	:	130	130	135
Anteroposterior Dismeter.	21	82	178	183	184	183	196	:	185	178	180
Vertex to Chin.	Ħ	218	226	217	218	212	230	. :	213	223	214
.sugarT of sugarT.	2	355	338	355	335	345	346	338	325	325	338
.alledalb ot uoinI	6	352	325	335	330	340	360	335	334	305	331
Round Head.	∞	562	545	528	230	525	199	525	534	528	543
Right Ear Height.	7	69	2	89	69	2	83	2	8	69	25
Left Middle Finger	9	110	108	104	901	113	111	112	113	116	11
Left Foot.	20	240	238	235	236	260	270	275	245	366	263
.nsq8	4	1,748	1,688	1,650	1,630	1,700	1,760	1,821	1,740	1,838	1,710
Height of Trunk.	တ	833	818	828	280	870	88	810	810	298	830
Height of Vertex.	69	1,638	1,612	1,637	1,605	1,630	1,703	1,720	1,586	1,785	1,603
.tedmrN	-	32	88	88	\$	3	গ্ৰ	3	\$	3	46

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\$	1,688	766	1,616	\$	=	69	513	334	न्न	•	:	:	:	:	:	:	:	
3	1,608	910	1,665	340	101	8	220	360	380	284	187	140	100	130	74.0	178	24.5	
3	1,690	088	1,690	251	108	8	209	325	332	220	176	130	106	187	73.9	174	81.8	
20	1,680	348	1,770	23	801	8	819	325	335	223	175	138	8	187	78-9	176	20.2	
Varia- tion							80.	SUMMARY.	×									
From	1,632	766	1,600	25	9	23	200	305	330	197	170	123	94	119	8.99	146	9.89	
Mo.	47	47	91	47	83	27	15	145	22	88	25	24	4	42	80	14,30	23	
To	1,816	088	1,886	275	128	73	575	370	380	330	202	167	111	146	86.4	180	98. 2	
No.	©	•	0	43	83	77	31.	38	0	23,36,42	8,31	84	11,12	89	18	45	45	
Mean	1,660	818	1,740	252	11	63	535	335	345	211	187	139	101	132	73.4	164	17.4	
Average	1,651	818	1,743	256	113	æ	536	836	345	211	188	139	108	131	74.4	162	4.4	
									_									

NAME OF CASTE OR TRIBE-SHAIKH (QURAISHI).

Frontal Index.	22	:	:	:	:	:	:	73.8	77.8	77.
General Index.	11	:	:	:	:	:	:	157	159	160
Coppalic Index.	16	73.6	0.89	75-8	9-69	73.9	75-8	71.4	75.4	73.7
-sid oitsmosyzid	15	:	:	:	:	:	:	129	133	132
Minimum Frontel Diemeter.	14	i	:	:	:	:	:	101	105	108
-snarT mnmixaM -retemaiG earev -	13	138	140	144	135	138	150	137	135	140
Anteroposterior Dis- meter.	12	190	908	190	194	188	198	192	179	180
Vertex to Chin.	11	211	236	;	:	:	·:	202	212	211
engarT of sugarT.	10	343	381	333	345	340	353	360	350	878
-alledalD of noinl	6	338	366	333	343	340	338	353	345	346
Ronnd Head.	æ	541	999	543	243	536	569	545	619	220
Eight Ear Height.	7	76	99	28	89	26	19	8	3	62
Left Middle Finger.	9	104	107	107	107	110	119	107	011	111
Left Foot.	25	244	262	292	264	254	272	250	273	263
'uedg	4	1,671	1,694	1,739	1,623	1,671	1,818	1,735	1,794	1,710
Height of Trank.	တ	802	891	:	:	:	:	913	048	871
Height of Vertex.	64	1,633	1,668	1,661	1,617	1,656	1,700	1,706	1,731	1,665
Имтрег.		Ħ	99	69	4	ю	9	*	®	•

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167 75-4	151 76-1	168 75-7	163 73-4	158 8.06		168 76-1	168	168 158 160	168 158 146	168 158 160 146	168 160 146 169	168 160 146 169 169	168 160 146 169 169 157	168 160 146 169 169 169	168 160 146 169 169 169 169	168 160 146 169 169 169 169
74.0	73.4	75.7	76-9	77.4	78-9	_										
136	133	137	140	137	133		135								<u> </u>	· · · · · · · · · · · · · · · · · · ·
107	108	109	113	116	108		105					·				
148	138	14	154	14	143		138									
192	188	189	203	186	180		783 —									
227	202	230	228	217	213	213	_									
348	342	357	377	355	353	30.00		98								
352	345	350	370	350	345	337		345	345	345	342 342 345 340 340	345 346 346 346 346 346 346 346 346 346 346	345 345 345 345 345 345 345 345 345	348 348 349 349 349 349 349 349 349 349 349 349	345 345 346 346 347 346 346	345 345 340 345 345 360 360 365 365 365 365 365 365 365 365 365 365
549	530	553	280	544	. 528	543		553	552 525	523 525 537	525 525 537 537 530	552 525 537 530 533	525 525 530 530 533	552 525 537 530 533 553	555 525 537 538 538 538 538 538	525 525 537 537 538 538 538 538 505
69	19	67	8	19	2			99	8 8	65 66	8 8 8	6 6 6 6	8 6 6 8	65 65 65 65 65 65 65 65 65 65 65 65 65 6	65 65 65 65 65 65 65 65 65 65 65 65 65 6	6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6
107	106	113	011	118	112	128		109	109	109	109 104 125 126 139	109 104 123 125 114	109 104 123 125 114 120	109 104 125 125 114 113	104 104 125 125 126 120 120 113	104 1123 1125 1126 1130 1131 1135
256	348	250	259	263	257	273		250	237	250 237 278	250 237 278 278	250 237 278 272 249	250 278 278 249 264	250 278 278 273 249 260	250 273 273 273 274 260 260	250 278 278 278 249 260 260 274
1,715-	1,700	1,675	1,867	1,781	1,808	1,840		1,730	1,730	1,730 1,636 1,860	1,730 1,636 1,860 1,852	1,730 1,636 1,860 1,852	1,730 1,636 1,860 1,862 1,621 1,746	1,730 1,636 1,860 1,852 1,621 1,746 1,746	1,730 1,636 1,862 1,621 1,746 1,746 1,746	1,730 1,636 1,862 1,862 1,746 1,746 1,734 1,653
98	900	845	877	895	882	098		873	840	873 840 867	872 840 867 915	872 840 867 916 855	872 840 867 915 855	872 840 867 915 905 840	872 840 867 916 915 840 840	872 840 915 855 840 840 870
1,630	1,624	1,617	1,744	1,765	1,752	1,725		1,687	1,687	1,687	1,687 1,639 1,755 1,800	1,687 1,639 1,755 1,800	1,689 1,755 1,800 1,604 1,705	1,687 1,639 1,755 1,800 1,604 1,705	1,689 1,639 1,755 1,800 1,604 1,690 1,690	1,687 1,639 1,755 1,800 1,604 1,705 1,637 1,755
9	Ħ	23	13	14	15	16		17	17	118	17 18 19 20	17 18 18 19 20 21	17 18 18 18 18	12 8 13 8	21 28 28 28 28 28 28	2 2 2 2 2 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3

NAME OF CASTE OR TRIBE-SHAIKH (QURAISHI) -concluded.

Frontil Index.	81		74.8	74.6	1-49	292	76-1	11:1	741	76-0	8
General Index.	11		8	160	154	159	172	156	169	621	150
.xebal to ladgeO.	16	1	74.2	72:1	777-8	73.5	73.1	74.3	75-4	78-9	787
Bizygomatio Dia-	33		131	134	136	125	127	130	128	831	130
Minimum Frontal	14	40,	707	106	86	100	105	46	100	105	103
Maximum Trans- refemble derivations:	13		3	141	146	136	138	136	136	140	129
Anteroposterior Dis-	13	2	5 81	196	189	185	189	179	179	182	176
Vertex to Chin.	n	010	212	215	210	189	219	210	216	206	198
anyarI of sugarI.	10	988	8	355	360	320	376	360	359	350	330
.alfedaft of moini	6	948	2	344	820	365	369	335	370	340	888
Bound Head.	œ	849	3	230	568	240	536	910	627	539	250
Bight Ear Height.	7	8	3	49	2	99	63	89	8	26	2
Left Middle Finger	•	108	3	10	109	106	104	114	110	103	911
Left Foot.	ж	989	ŝ	98	258	384	263	566	270	340	257
'uwdg	4	1 857	T'00	1,758	1,769	1,716	1,769	1,811	1,740	1,729	1,650
Height of Trank.	တ	048	2	820	876	968	988	908	845	98	88
Height of Vertex.	69	1 695	7,000	1,680	1,706	1,716	1,730	1,786	1,730	1,660	1,630
Namber.	1	48		88	8	8	ផ	88	8	\$	28

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	200	80-3	71.3	71-3	16.5	73.2	76.5	73.4	74.0	26-9	74.6
	:	:	:	:	:	:	:	135	128	135	145
2I).	:	:	:	:	:	:	:	107	106	102	109
ADI	140	146	132	140	142	139	139	141	134	140	146
B) H	200	182	185	197	188	190	184	192	181	183	196
[AIK	218	213	559	•	200	808	216	213	506	319	330
H8-	350	348	323	340	345	350	333	350	340	345	358
3. IBE	353	335	335	338	333	348	335	345	323	330	369
RI	199	533	526	554	531	541	526	220	212	529	266
OF CASTE OR TRIBE—SHAIKH (SADIQI).	69	99	26	99	99	11	29	29	9	29	19
CAS	117	111	110	112	110	113	112	114	111	113	120
	267	283	257	244	264	257	262	264	257	343	267
NAME	1,823	1,790	1,729	1,750	1,744	1,681	1,797	1,740	1,728	1,727	1,900
. ,	188	830	841	:	823	853	815	863	836	870	830
	1,767	1,704	1,678	1,686	1,656	1,633	1,668	1,683	1,630	1,670	1,835

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Frontal Index.	18	77.4	71.3	77.4	75.5	77.4	8.84	78.6	74:1	78.6	701
General Index.	17	155	153	155	150	145	156	143	150	77:	166
Cephalic Index.	16	73.1	8:29	71:1	6.94	71.1	6.02	78.7	726	79-1	79.1
Bizygometic Dia- meter.	15	132	127	133	137	138	131	141	130	133	130
Minimum Frontal	14	106	95	103	108	103	104	110	100	103	101
enarT mumixaM.	13	137	132	133	143	133	132	140	135	04.	144
aid roitetegestath.	12	190	194	187	186	187	186	178	186	177	183
Vertex to Chin.	11	205	194	204	205	200	202	201	195	161	203
Tragarl of sugarl	10	340	332	323	372	351	321	347	345	345	345
Inion to Glabella.	6	337	326	327	358	345	323	330	350	330	330
Ronnd Head.	80	530	534	540	546	543	533	523	525	521	543
Bight Ear Height.	7	88	80	22	89	19	22	54	59	22	63
Left Middle Finger.	9	120	105	109	123	114	110	112	109	110	113
Left Foot.	20	259	237	346	878	360	251	243	232	260	250
-naq8	4	1,770	1,719	1,644	1,830	1,744	1,661	1,748	1,606	1,753	1,095
Height of Trunk.	ေ	890	837	845	920	866	825	826	813	875	823
Hoight of Vertex.	63	1,725	1,635	1,625	1,764	1,662	1,615	1,655	1,575	1,679	1,650
Number.	-	52	53	. 42	50	92	22	88	20	8	19

NAME OF CASTE OR TRIBE-SHAIKH (SADIQI) -concluded.

69	1,648	807	1,730	234	011	19	230	335	334	193	184	139	103	139	75.2	150	74.1
63	1,670	832	1,764	254	107	29	540	358	353	194	190	140	104	128	73-7	152	74.3
49	1,674	892	1,790	259	113	8	520	340	345	200	175	139	103	131	6-84	153	74.1
65	1,614	830	1,615	240	101	61	519	345	350	212	171	135	106	127	76.3	167	8-11
99	1,708	865	1,726	262	103	99	510	340	352	212	177	142	106	132	90.0	164	74.6
29	1,720	998	1,770	255	105	29	240	357	360	197	186	135	66	126	72.6	156	73:3
89	1,665	945	1,799	259	112	29	538	340	350	227	179	140	100	132	78.3	178	71.4
69	1,655	830	1,718	245	107	99	530	350	330	221	182	136	92	121	8.69	174	69-1
2	1,625	076	1,700	261	103	52	518	319	340	185	176	143	102	128	80.5	133	11:1
			4														
				NAME	E OF	_	CASTE	OR 1	TRIBE-SHAIKH	E	HAI	Ä					
11	1,775	988	1,848	274	119	61	551	350	358	218	195	137	:	:	20.3	:	;
73	1,584	863	1,582	249	101	19	559	366	361	221	192	141	:	:	73-4	:	:
73	1,663	830	1,651	241	66	28	526	343	330	216	183	145	:	:	79-3	:	:
74	1,544	764	1,663	259	101	19	516	325	323	193	181	136	:	:	75.1	:	:
22	1,767	988	1,747	369	117	69	546	345	361	226	190	140	:	:	73.7	:	:
76	1,663	825	1,704	254	110	ま	999	361	361	221	200	143	:	:	11.5	:	:
	-							-			_			-			

NAME OF CASTE OR TRIBE—SHAIKH —continued.

Frontal Index.	82	:	:	:	:	i	:	:	•	:	:
General Index.	11	:	:	:	:	:	:	:	:	:	 :
Ohephelio Index.	16	77.3	75.8	73-9	73.3	90.0	73.5	76-3	6-04	73.9	6.89
-aid ohamonai meter.	22	:	:	:	:	:	:	:	;	:	:
Minimum Frontal Dismeter.	14	:	:	:	:	:	· :	:	:	:	:
Maximum Trans.	13	150	138	140	138	148	137	141	134	133	133
Aid roivesterior Dia	12	194	182	192	191	185	189	185	189	180	193
nido ot zestoV.	11	211	211	213	213	300	316	231	203	213	206
engarT of sugarT.	10	361	338	330	348	350	340	330	348	323	338
.alledalD ot noinI	6	361	333	323	330	330	333	345	343	330	358
Bound Hoad.	80	564	518	546	538	546	538	526	521	516	538
Bight Ear Height.	7	19	53	19	53	19	3	99	3	19	28
Loft Middle Finger.	9	111	66	112	101	110	104	101	111	104	101
Left Foot.	ro.	269	231	254	262	259	257	257	269	241	259
Span.	4	1,752	1,592	1,709	1,681	1,757	1,724	1,723	1,750	1,607	1,739
.AnnrT to tdgieH	န	871	818	848	838	846	823	833	828	795	863
Height of Vertex.	89	1,734	1,541	1,648	1,645	1,633	1,651	1,602	1,696	1,564	1,694
. Тобший	-	4	78	70	8	18	88	88	22	8	8

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1,759	111 092	19	528	326	359	202	177	140	108	131	79.1	154	73.6
261	120	99	529	339	332	195	180	137	102	132	76.1	148	74.5
262	122	8	519	349	352	193	181	136	2	128	74.6	150	9.69
260 11	115	88	518	325	333	200	178	131	100	126	73.6	159	76.3
245 116	9	8	539	367	345	205	186	137	46	126	73.7	163	20.9
236 107		88	519	315	319	180	176	130	100	130	73-9	138	76-9
267 123		22	546	338	359	215	186	139	8	131	74.8	164	69-1
249 113		19	544	350	365	:	:	:	:	:	:	:	:
256 110		8	919	330	340	197	178	136	26	130	78.0	146	69.1
264 115		25	538	340	320	193	179	144	109	134	8.08	144	7-92
270 117		99	526	***	358	216	180	135	88	139	76.0	167	73.6
343 110		52	640	350	35	218	179	135	105	134	75.4	144	77-8
261 110		8	977	350	340	314	188	134	011	187	71.3	169	82.1
238 106		29	230	320	330	197	176	128	100	134	75.9	169	78.1
250 110		29	280	340	350	210	182	138	101	127	75-8	165	77.6
253 110		æ	630	340	340	206	179	133	105	124	74.3	141	78.9
253 110		57	240	98	340	:	:	:	:	:	:	:	፧

NAME OF CASTE OR TRIBE—SHAIKH—concluded.

JəqmnK.	Height of Vertex.	Height of Trank.	- gredg	Left Foot.	Left Middle Finger.	Bight Ear Height.	Round Head.	.alludalf) of noinI	Tragas to Tragus.	Vertex to Chin.	-aid roirespoquetal	-snarT mumizaM .rener.	Minimum Frontal	Bizygometic Dia- meter,	.xebaI otlangeO	General Index.	Frontal Index.
1	69	ဇာ	4	10	9	7	œ	6	91	=	12	13	7	15	16	17	18
104	1,695	850	1,750	261	120	19	520	330	334	200	181	133	8	127	72.9	157	78.7
105	1,680	830	1,765	260	120	254	220	340	340	195	176	133	104	128	75-2	152	78-2
								-	.								
Variation.								SUMMABY	IABY.								
From .	1,541	764	1,582	231	66	51	505	315	319	180	170	128	8	115	62.8	133	2.99
No.											استجامات دربيس						
To	1,830	945	1,900	283	128	26	280	373	381	236	808	154	116	146	80.8	174	82.1
No.																	
Mean .	1,670	98	1,700	258	110	83	538	341	348	208	184	138	103	130	74.9	156	747
Average .	1,673	860	1,729	256	H	19	536	348	351	908	182	137	107	330	78.9	166	147

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ol I.	1,684	862	1,736	258	H	89	541	345	350	211	187	101 071 181	101	131	75.1	160	74.5
								FOR SADIQI.	LDIQI.								
Do.	1,670	878	1,725	255	ш	61	534	378	345	202	176	138	103	132	74.4	154	74.5
							14 -	FOR OTHERS.	HERS	_							
Do.	1,662	841	1,727	256	113	19	534	340	343	200	184	133	132 108	129	69 3	154	76-1

NAME OF CASTE OR TRIBE-BHANTU.

Frontal Index.	81	81:1	81.4	84.3	84.9	83:1	86-2	83.1	86.8	1.48	86.1
General Index.	11	165	151	157	140	147	166	169	163	166	160
Cephalic Index.	16	73.0	70-7	78.6	79-3	7.92	78-0	73.7	74.6	7.94	78.7
Bisygomatic Dia-	3	128	131	134	140	140	134	132	138	134	136
Minimum Frontel Adminimum Frontel	14	116	114	133	134	115	131	113	118	122	130
-renarT mumiraM. -retee Diameior.	13	143	140	146	146	140	143	136	129	140	141
-aid roireteogoretaA reter	22	185	184	186	184	185	183	181	173	185	194
Vertex to Chin.	Ħ	211	198	211	196	206	808	224	316	808	818
.sngarf of sngarf	9	363	348	333	345	330	328	335	330	330	838
.attedalD of moinl	6	356	333	315	330	323	305	333	317	306	333
Round Head.	œ	546	538	531	528	521	528	533	495	531	546
Left Ear Height.	7	19	19	19	2	28	99	99	2	28	2
Left Middle Finger.	9	123	110	114	112	110	110	112	104	102	114
Left Foot.	3	269	254	269	254	257	239	251	241	234	262
.п.ед8	4	1,887	1,878	1,701	1,734	1,776	1,678	1,739	1,623	1,587	1,739
Height of Trank.	•	856	828	830	978	837	8	088	38	181	828
Height of Vertex.	64	1,723	1,635	1,648	1,661	1,706	1,623	1,666	1,592	1,498	1,656
Number.	1	1	99	43	4	6	9	-	∞	•	2

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82-28	76.6	9.78	4 84.6	2 89-6	:	:	:	7 75-0	7 78.6	4 69-8	2 15.3	7 78-2	2 75.5	5 77.6	6 75.5	1 79-4
165	154	138	144	146	:	:	:	167	167	154	162	147	162	155	156	191
37.4	75.8	78.6	74.7	71.3	74.5	0.17	83.0	75.6	76-2	74.7	76.1	72.7	71.6	4-69	77.7	77.4
131	187	136	132	143	:	:	:	132	129	130	126	135	128	128	130	187
=======================================	108	121	115	125	:	:	:	102	100	87	102	106	106	100	105	113
136	141	143	136	139	137	132	141	136	138	139	137	128	139	129	139	141
184	186	182	182	195	184	186	178	180	181	186	180	176	194	185	179	182
216	196	188	130	208	193	326	:	220	215	300	204	189	202	199	203	205
335	335	353	335	345	312	323	330	323	350	321	339	338	333	330	340	343
333	830	320	318	343	330	330	312	330	340	327	331	326	335	310	325	330
528	581	528	520	538	521	518	516	523	539	531	525	518	544	208	619	532
99	28	\$	99	25	69	61	61	63	29	54	28	33	89	62	23	22
119	107	114	102	114	103	114	102	116	116	113	112	111	88	110	66	106
888	239	878	241	262	251	264	978	367	264	240	250	252	267	251	254	251
1,807	1,582	1,676	1,678	1,825	1,676	1,722	1,551	1,810	1,885	1,675	1,757	1,783	1,726	1,652	1,737	1,604
871	808	838	830	898	780	988	825	875	835	3	828	898	854	885	820	838
1,727	1,536	1,579	1,628	1,714	1,569	1,706	1,557	1,725	1,715	1,617	1,655	1,705	1,652	1,615	1,654	1,569
=	2	13	14	15	16	17	18	19	8	23	60	84 83	*	100	88	56

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TRIBE-BHANTU -concluded.
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Frontal Index.	81	11.1	7.91	9	72.6	
General Index.	11	156	191	162	140	
Caphalio Index.	97	2.74	9.94	73.8	75.3	
Bizygomatic Dia- meter,	15	131	125	128	138	
Minimum Frontal Diameter.	14	104	103	108	46	
Meximum Trans- retee Diameter.	13	136	136	136	138	
Anteroposterior Dis-	12	182	180	183	184	
Vertex to Chin.	11	202	201	195	189	
engerT of sngarf.	10	359	339	329	336	
.alledalf) of noinI	6	340	336	328	327	
Found Head.	00	528	526	529	527	
Right Ear Height.	7	19	63	9	65	
Left Middle Finger.	9	Ħ	115	109	110	
Left Foot.	20	250	245	234	252	
д ъе и•	-	1,619	1,665	1,768	1,711	
Height of Trank.	တ	908	862	856	148	
Helght of Vertez.	69	1,555	1,632	1,682	1,640	
Уатрег.	1	88	88	98	doorage .	

NAME OF CASTE OR TRIBE—BRÂHMAN (GAUR.)

Frontal lader.	18	:	:	:	:	:	:	:	:	į
.xebul latene	17	:	:	:	:	:	:	:	:	:
Cophalio Index.	16	77-9	72-2	73.4	711-7	71-3	78.8	7.8.7	78.8	73.8
Bisygomatic Dia-	15	:	:	:	:	:	:	:	:	:
Minimum Fronts!	14	:	:	:	:	:	:	:	:	:
Maximum Tran: .193emaiG estev	13	141	143	139	143	141	138	141	162	141
Anteroposterior Dis-	12	181	198	192	198	198	187	194	193	191
Vertex to Chin,	11	213	344	231	224	211	213	229	:	:
anyarT of anyarT	10	345	343	340	368	350	3.40	353	356	345
alledalb et goial	0	345	348	343	368	358	350	338	353	328
Round Head.	00	533	546	541	564	199	538	538	629	541
Bight Ear Height.	7	8	69	99	99	99	19	99	:	:
Left Middle Finger.	9	110	114	66	114	104	101	101	112	110
Left Foot.	10	346	267	346	257	244	364	262	257	257
Spen.	•	1,691	1,704	1,582	1,750	1,696	1,661	1,633	1,711	1,584
Height of Trank.	99	797	841	818	874	888	846	810	:	:
Height of Vertex.	67	1,584	1,648	1,584	1,733	1,582	1,653	1,617	1,663	1,607
Namber.	-	н	99	ന	4	•	9	1	20	o.

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NAME OF CASTE OR TRIBE-BRAHMAN (GAUR)-continued.

Namber	1	10	=======================================	2	13	14	15	16	17	18	18
Height of Vertex.	89.	1,743	1,747	1,549	1.689	1,643	1,651	1,658	1,615	1,668	1,694
Height of Trunk.	67	:	:	:	i	:	i	:	i	i	:
Spen.	4	1,823	1,772	1,656	1,739	1,648	1,691	1,643	1,709	1,744	1,818
Left Foot.	10	274	279	244	869	246	246	236	267	898	274
Left Middle Finger.	9	8	119	88	110	104	110	107	114	119	114
Eight Ear Height.	7	:	:	:	:	3	3	2	8	89	n
Round Head.	80	929	546	929	554	541	246	536	541	179	299
Inon to Glabella.	6	335	325	312	340	358	353	356	353	350	381
Tragus to Tragus.	01	353	343	325	325	350	343	348	340	343	356
Vertex to Chin.	п	:	:	:	:	:	:	:	:	:	:
Anteroposterior Dis- meter.	12	195	192	183	194	190	186	187	189	195	200
Maximum Trans.	13	151	146	140	141	145	143	143	140	141	147
Minimum Frontel Diameter.	14	:	:	:	:	:	:	:	:	:	:
Bisygometic Dia-	15	:	:	:	:	:	:	:	:	:	•
Cophelio Index.	16	4.11	76-0	76.5	78-7	76-3	76.4	75-9	74·1	72:3	73.6
General Index.	17	:	:	:	:	:	:	;	:	:	:
Frontal Index.	38	:	:	:	:	:	:	:	:	•	:

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lxxxix

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88	78.3	76-1	77.7	\$-44	82.4	72.5	74.6	75.6	9.69	77.4	742	84.6	77.4	78.6	&	76-9
167	157	160	157	163	158	160	150	167	156	160	155	171	173	166	178	111
75.3	75-0	9-69	74.6	71.1	74.8	89.3	7.11	75.0	79-3	8-29	74.8	68-4	68-3	73.9	68.4	69-1
187	133	132	125	126	135	131	135	125	135	124	137	136	132	125	128	130
120	103	96	105	103	108	95	100	103	101	96	96	110	103	86	104	100
143	141	126	135	133	131	131	134	135	145	134	132	130	133	135	130	130
180	188	181	181	187	176	189	187	180	183	183	178	190	195	185	180	188
215	209	195	194	205	198	210	203	808	211	198	197	216	228	208	218	230
347	352	326	332	339	343	343	343	345	350	334	332	345	333	340	330	333
847	330	324	335	341	330	338	350	344	340	325	312	331	334	331	342	340
543	548	619	534	536	527	526	544	534	546	210	523	535	551	537	537	539
89	88	8	29	8	99	89	69	28	8	29	99	23	8	8	z	54
=======================================	111	113	109	114	104	112	111	103	101	111	117	115	116	108	111	113
258	254	343	232	230	230	340	256	234	239	263	251	257	269	235	264	255
1,745	1,762	1,657	1,735	1,660	1,680	1,730	1,702	1,635	1,687	1,739	1,825	1,798	1,823	1,714	1,740	1,683
893	867	111	808	818	783	891	835	978	860	870	98	845	848	780	940	825
1,668	1,655	1,580	1,540	1,615	1,555	1,705	1,615	1,635	1,647	1:730	1,715	1,692	1,691	1,519	1,651	1,625
08	25	20	64	2	29	98	37	88	88	စ္တ	31	328	£	*	32	36

NAME OF CASTE OR TRIBE-BRAHMAN (GAUR) -concluded.

Frontal Index.	82	74.3	76-7	700	76.8
General Index.	12	170	159	174	163
Cephalio Index.	92	71.8	73.1	74.1	73.3
Bizygomatio Dia- meter.	15	138	128	130	128
Minimum Frontel Temeter.	11	104	8	8	102
Meximum Trans- verse Diameter.	13	146	129	140	138
Anteroposterior Dis- meter.	12	195	179	189	191
Vertex to Ohln.	п	229	203	326	213
.engarT of sugarT	10	345	330	362	335
alledate of moini	6	368	323	345	336
Bound Head.	x 0	564	523	533	528
Bight Ear Height.	2	28	8	63	8
Left Middle Finger.	စ	108	109	110	113
Left Foot.	10	256	250	251	99
.naq8	4	1,753	1,702	1,724	1,735
Height of Trank.	တ	865	833	853	837
Height of Vertex.	61	1,710	1,625	1,645	1,660
Nam ber.	п	37	38	38	dverage

NAME OF CASTE OR TRIBE-DHIMAR.

Frontel Index.	18	78-3	84.1	76-3	77.4	87-3	78-3	76-0	76-1	74.1
General Index.	17	148	143	160	155	163	158	150	164	165
Chephalic Index.	16	8.02	8.04	20.2	9.69	720	6.17	7.8.7	73.4	74.5
Bizygomatic Dia-	15	136	143	131	132	127	136	137	134	133
Minimum Frontell	14	108	116	106	103	06	108	105	108	101
-snarT mumixaM retere Dismeter.	. 13	138	138	139	133	134	138	140	148	35
Anteroposterior Dis-	12	195	195	198	161	186	192	190	196	192
Vertex to Chin.	=	201	203	209	205	202	215	202	320	220
Tragus to Tragus.	92	350	347	355	338	330	358	355	350	345
.alladalB of moinI	6	360	335	365	335	330	350	350	353	355
Round Head.	œ	648	242	260	535	528	545	545	543	530
Right Ear Height.	2	29	80	39	63	28	59	29	22	8
Left Middle Finger.	و	102	113	105	113	104	113	110	103	111
Left Foot.	13	246	366	251	255	245	276	253	260	998
Span.	4	1,695	1,815	1,585	1,700	1,685	1,845	1,705	1,700	1,775
Height of Trunk.	60	828	855	845	835	825	852	833	3	865
Height of Vertex.	64	1,630	1,696	1,588	1,602	1,667	1,705	1,618	1,640	1,695
Vamber.	-	-	63	က	4	40	9	7	æ	o.

Frontal Index.	81	88-7	8-88	7.6.2	83.9	8-22	79-6	81-0	79-1	76.3	81.3
General Index.	17	169	158	162	145	165	165	169	163	159	151
.xebaI oiledgeO	16	707	72-3	68-2	2.92	71.1	76-0	68.3	73-2	78-8	8-69
Bizygometic Dia-	15	128	133	131	139	133	133	143	133	131	.35
Minimum Frontal Assembly.	14	110	116	106	81	107	110	115	110	103	100
Maximum Trans.	13	133	141	133	143	138	138	142	139	135	134
Anteroposterior Dis- meter.	13	188	195	195	189	194	184	208	180	187	192
Vertex to Chin.	п	203	210	212	201	220	220	240	203	808	20%
.angarT ot angarT	92	340	328	338	340	355	345	375	350	345	354
.alledale of moint	8	345	352	335	325	352	343	375	358	320	345
Round Head.	∞	538		533	533	550	527	574	545	532	535
Bight Ear Height.	7	62	8	89	69	65	8	8	62	8	20
Left Middle Finger.	9	110	110	104	66	108	112	86	120	105	101
Left Foot.	20	235	245	238	230	246	260	265	258	249	246
Зрап.	4	1,565	1,675	1,645	1,600	1,675	1,700	1,805	1,765	1,650	1,715
Height of Trunk.	ဇာ	813	830	008	835	875	855	198	856	830	835
Height of Vertex.	64	1,545	1,625	1,560	1,610	1,635	1,656	1,682	1,678	1,625	1,637
Mumber.	-	10	=	ឌ	13	14	15	16	11	18	81

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1,635 810 1,700 254 119 62 533 344 347 215 135 101 135 730 1,630 815 1,750 250 111 60 617 322 339 200 181 136 97 137 74-6 1,730 884 1,750 270 116 60 640 334 345 186 187 136 137 74-6 1,630 800 1,702 250 112 67 539 344 340 198 187 136 73-7 1,680 847 1,706 260 112 67 539 344 340 198 187 140 98 126 73-9 1,680 847 1,706 26 540 390 390 194 186 186 136 136 136 136 136 136 136 136 136 136 <	171 748	157 71-9	157 78-9	163 77-2	154 73-3	167 70-0	149 78.5	163 74-6	157 73.5	170 77-3	147 79-1		TAC 75.1	180 76-1			
1,636 810 1,700 254 119 62 533 344 347 215 185 135 101 1,630 815 1,770 250 111 60 517 322 339 200 181 135 97 1,730 884 1,760 270 116 60 530 334 345 196 185 135 97 1,630 894 1,760 270 116 60 540 334 340 196 187 136 97 1,630 800 1,702 250 112 67 539 344 340 196 187 140 98 1,680 847 1,785 247 110 66 539 344 340 196 187 140 98 1,683 802 1,770 263 111 60 535 330 308 196 176 196 196		74.6	8-11-8	7.82	78.0	74.9	78.6	9.82				7K.K					
1,636 810 1,700 354 119 62 553 344 347 215 185 135 1,630 816 1,770 250 111 60 517 322 339 200 181 135 1,730 884 1,750 270 116 60 530 334 345 186 133 1,630 894 1,702 250 112 67 539 334 340 186 187 136 1,630 847 1,702 260 112 67 539 334 340 186 187 136 1,680 847 1,703 267 110 66 639 334 340 186 187 146 1,680 847 1,705 243 106 63 530 390 194 186 136 1,686 810 1,730 263 111 60 635 <	325	127	127	129	126	126	130	128	125	130	136	138		132	133	132 125 126	138
1,636 810 1,700 354 119 62 533 344 347 215 185 1,030 815 1,750 350 111 60 617 323 389 200 181 1,030 884 1,750 270 116 60 640 384 345 199 186 1,031 810 1,750 250 112 67 639 384 340 198 187 1,630 800 1,703 260 112 67 639 384 340 198 187 1,680 847 1,786 267 110 66 639 344 340 196 186 1,680 847 1,786 243 106 63 640 350 396 196 186 1,686 810 1,770 263 111 66 630 327 336 306 196 <th< th=""><th>101</th><td>48</td><td>8</td><td>106</td><td>8</td><td>8</td><td>106</td><td>103</td><td>100</td><td>106</td><td>110</td><td>109</td><td></td><td>106</td><td>108</td><td>106</td><td>105</td></th<>	101	48	8	106	8	8	106	103	100	106	110	109		106	108	106	105
1,636 810 1,700 254 119 62 533 844 847 215 1,030 815 1,770 250 111 60 517 323 393 200 1,030 884 1,750 270 116 60 530 334 345 189 1,031 810 1,763 250 112 67 539 354 350 198 1,630 800 1,702 260 112 67 539 354 350 198 1,680 847 1,705 243 106 63 640 320 198 1,686 810 1,770 263 111 60 535 330 308 108 1,676 823 1,730 249 101 66 535 310 306 108 1,730 864 111 61 633 345 346 306	135	136	133	136	131	140	135	138	136	136	139	145		136	136	136	136 140 135
1,636 810 1,700 254 119 62 533 344 347 1,630 816 1,750 250 111 60 617 328 339 1,730 864 1,750 270 116 60 640 834 345 1,630 800 1,703 261 115 67 639 344 340 1,680 847 1,703 267 110 66 639 344 340 1,680 847 1,705 243 106 63 640 330 330 1,683 810 1,705 243 106 63 640 330 330 1,686 810 1,770 263 111 60 535 330 330 1,676 822 1,730 244 111 66 639 345 345 1,677 824 111 61 634 316 <	185	181	185	187	182	187	186	190	179	188	178	192		178	178	178 187 184	178 184 186
1,636 810 1,700 254 119 62 533 344 1,620 815 1,750 250 111 60 617 323 1,620 884 1,750 270 116 60 640 334 1,630 800 1,702 250 112 67 639 334 1,630 800 1,702 260 112 67 639 334 1,630 847 1,786 243 106 62 640 330 1,658 810 1,770 263 111 60 535 330 1,676 822 1,730 264 111 66 603 330 1,676 874 1,730 264 111 66 635 310 1,676 874 1,730 264 111 61 643 315 1,666 850 1,760 264 111 61	215	200	189	198	192	196	194	208	196	220	198	306		310	2 10	210 199 207	210 207 216
1,636 810 1,700 254 119 62 533 1,620 815 1,750 250 111 60 517 1,730 884 1,750 270 116 60 530 1,620 804 1,760 250 112 67 539 1,630 800 1,703 260 113 67 539 1,680 847 1,785 284 110 66 539 1,680 847 1,785 2843 106 63 540 1,686 810 1,770 263 111 60 535 1,676 874 1,730 284 101 66 603 1,730 874 1,733 249 101 68 530 1,676 886 1,766 285 111 61 643 1,686 886 1,766 284 111 61 643 1,687 11 890 1,760 284 111 61 643 1,688 890 1,760 284 111 61 643 1,689 11 11 81 11 64 <	347	339	345	340	350	340	330	330	316	335	324	346	0.0	340	310	310	310 335 335
1,636 810 1,700 254 119 62 1,620 816 1,750 250 111 60 1,730 884 1,750 270 116 60 1,630 894 1,750 270 116 60 1,630 800 1,702 250 112 67 1,633 802 1,705 243 106 63 1,668 810 1,770 263 111 60 1,676 822 1,730 243 101 56 1,730 874 1,733 249 101 56 1,730 874 1,733 249 101 56 1,671 890 1,756 262 111 61 1,665 850 1,760 264 111 61 1,692 850 1,760 264 111 61 1,692 1,760 264 111 61	25	322	334	334	334	344	320	330	310	327	316	343	8	3	310	330	310 330 335
1,636 810 1,700 254 119 1,030 816 1,770 250 111 1,730 864 1,750 270 116 1,631 810 1,762 250 116 1,630 800 1,702 250 112 1,630 847 1,785 243 106 1,638 802 1,706 243 106 1,636 810 1,770 263 111 1,676 822 1,730 249 101 1,730 874 111 890 1,756 262 1,671 890 1,756 262 111 1,677 850 1,760 264 111 1,687 850 1,760 264 111 1,698 870 1,760 264 111 1,698 870 1,760 264 111 1,698 870 1,760 264	533	219	230	640	633	639	540	535	503	530	534	543	620		280	530 528	536 538
1,636 810 1,700 264 1,620 816 1,750 250 1,730 884 1,750 270 1,631 810 1,760 261 1,630 800 1,703 267 1,633 802 1,705 263 1,658 810 1,770 263 1,676 822 1,730 264 1,730 874 1,733 249 1,671 890 1,756 262 1,671 890 1,766 264 1,671 860 1,760 264 1,671 890 1,760 264 1,671 890 1,760 264 1,678 850 1,760 264 1,689 858 1,780 264	8	8	8	8	29	99	62	8	99	80	19	61	19		8	8 8	8 8 8
1,636 810 1,700 1,620 815 1,750 1,631 884 1,750 1,631 810 1,689 1,630 800 1,702 1,680 847 1,785 1,658 810 1,706 1,658 810 1,730 1,676 874 1,733 1,671 890 1,756 1,667 850 1,756 1,692 850 1,756 1,692 850 1,780 1,692 874 1,730	119	111	116	116	113	110	106	ш	111	101	111	п	106		103	103	103 103 110
1,636 816 1,020 816 1,020 884 1,620 800 1,620 847 1,639 802 1,636 810 1,676 822 1,730 874 1,671 890 1,666 850	25.4	250	270	251	250	267	243	263	254	249	262	264	251		234	234	253
1,636 1,020 1,020 1,021 1,620 1,620 1,626 1,676 1,671 1,666 1,666	1,700	1,750	1,750	1,689	1,702	1,785	1,705	1,770	1,730	1,783	1,755	1,760	1,730	,	1,638	1,638	1,638 1,733 1,815
	810	818	88	810	8	847	808	810	888	874	088	820	838	80		88	915
	1,636	1,620	1,730	1,631	1,620	1,680	1,623	1,668	1,675	1,780	1,671	1,665	1,692	1,580		1,610	1,610
	2	2	83	83	3	23	8	27	88	83	8	31	89	g		\$	2 13

NAME OF CASTE OR TRIBE-DHIMAB -concluded.

Frontal Index.	18		8.44	78-9	20.2	76-3	83.7	9-94	9.92	797	9-92
General Index.	17		152	170	164	155	167	169	171	191	168
Osphalio Index.	16		2.94	9-89	0.84	18.1	750	20-3	2-99	20.2	73.5
Bisygomatic Dia-	. 2 2		130	130	136	130	135	128	129	136	131
Minimum Frontal Diameter.	14		105	26	46	100	113	100	100	106	901
Maximum Trans- Testemaid sersy	13		135	133	138	133	135	130	130	132	136
Anteroposterior Dis- neter.	12		111	194	171	183	180	185	195	188	187
varies to Ohin.	==		198	188	305	202	212	203	221	203	203
Tragas to Tragas.	10		310	330	330	325	333	325	328	326	332
.alledalfo ot moinI	6		304	320	318	315	329	340	330	330	336
Bound Head.	80	-	610	525	202	526	543	528	530	530	635
Bight Ear Height.	2		ż	\$	89	89	63	8	26	99	19
Left Middle Finger.	•		901	110	011	105	ш	109	110	110	108
Joof Poot.	20		252	270	251	345	255	346	255	234	253
Speni	•		1,750	1,750	1,700	1,700	1,735	1,673	1,766	1,610	1,655
Height of Trank.	80		830	855	855	825	820	785	810	758	888
Height of Vertex.	64		1,655	1,670	1,665	1,655	1,685	1,565	1,630	1,560	1,644
Namber.	-		37	88	8	3	7	3	\$	\$	Average

NAME OF CASTE OR TRIBE-GADARIYA.

Tebal ladar.	318	78.4	74.4	81.8	73.0	80-3	78.6	78.5	72-9	77.7
General Index.	17	161	158	138	168	156	143	146	164	147
Cephelic Index.	16	74.3	707	74:1	75.5	75.5	74.8	0.84	74.1	73.8
Birygometic Die-	35	137	125	138	127	131	140	143	138	131
latnorM mnminiM seneter.	11	109	66	117	105	110	110	117	102	101
enarT mnmixaM .retemaiG estev	13	139	133	143	142	137	140	149	140	130
-aid roirestorographer.	12	 187	188	193	188	181	187	181	189	176
Vertex to Chin.	п	204	198	190	201	305	200	207	213	193
*sugarT of 'sugarT	92	343	343	353	365	335	345	345	365	325
.alledalfo ot moinI	6	345	355	340	360	338	335	348	370	35
Round Head.	00	540	633	222	545	528	537	220	546	403
Bight Ber Height.	2	26	49	62	49	29	65	19	69	28
Left Middle Finger.	9	101	105	102	100	108	113	106	116	118
Left Foot.	22	343	239	235	242	238	253	256	260	254
Вреп.	4	1,618	1,562	1,630	1,670	1,685	1,720	1,700	1,800	1,676
Height of Trank.	8	988	780	808	873	3	855	855	863	780
Height of Vertex.	99	1,606	1,526	1,695	1,648	1,632	1,705	1,647	1,694	1,626
Namber.	1	-	69	60	4	14	•	4	60	•

NAME OF CASTE OR TRIBE-GADARIYA -concluded.

Frontal Index.	18	74.6	72.5	74.6	75.6	73.8	71.3	79-2	7-64	63-0	88 65
Asbal fareas	17	153	145	149	141	163	169	182	172	166	163
Caphalic Index.	16	72.4	8.64	76-0	75.0	73.8	73-5	74.6	73-4	71-1	71.4
-aid citamogysig	15	131	130	129	124	123	† 21	123	130	132	125
Minimum Frontal	14	100	100	46	102	96	-83	110	110	112	110
-marT mumtaxM -refemaid earev	13	134	138	130	135	130	139	138	138	135	132
-aid roireteogoretnA .reter	13	185	173	171	180	176	190	185	188	190	185
Vertex to Chin.	n	300	188	192	185	200	209	228	223	230	202
angarf of angarf	10	350	339	328	345	326	349	334	336	342	354
aliedale of moinī.	6	350	320	310	331	308	353	370	333	330	330
Found Head.	6 0	533	513	200	523	495	532	540	540	540	230
Bight Ear Height.	7	55	19	99	54	8	63	62	83	99	3
.regail elibild flager.	9	121	109	114	181	105	101	120	110	110	110
Left Foot.	20	362	250	346	258	243	260	274	257	254	240
Span.	4	1,703	1,700	1,730	1,715	1,690	1,711	1,875	1,690-	1,730	1,755
Height of Trank.	69	865	790	808	785	191	828	854	808	860	820
Height of Vertex.	64	1,615	1,610	1,622	1,594	1,580	1,709	1,770	1,615	1,685	1,610
. Tedms V	-	91	11	13	13	14	15	16	17	18	91
i	l										

186 78-3	171 80-0	149 741	152 72-0	157 81-8
78.4	89-4	74.3	74.3	74.0
22	81	127	128	130
105	001	001	46	105
134	क्ष	135	133	136
185	180	182	179	182
233	220	189	190	204
343	330	350	343	1
341	328	344	336	338
540	529	544	226	535
19	18	83	58	61
102	130	112	110	110
240	274	263	250	252
1,765	1,745	1,697	1,680	1,718
860	870	810	815	828
1,670	1,686	1,606	1,585	1,632
8	#	83	84	Average

Vol. I.

NAME OF CASTE OR TRIBE-HABORA.

Frontal Index.	1 22	, e	208	78-2	81.1	87.1	78.4	73.0	6.44	. 68	. 4
General Index.	12	164	152	164	163	121	188	173	161	157	162
Cephalio Index.	16	787	33	74.3	74.9	740	76-9	73-0	20-8	6.02	71.1
Bizygomatic Dia-	15	137	140	132	139	134	131	132	140	131	83
latrorT mnmizaM Tetemaid	12	117	117	111	116	121	106	105	116	108	108
-anarT mnmixaM -retemaiG earev	13	140	145	142	143	139	143	142	150	1280	128
-aid roiresequestaA	12	178	198	191	191	188	186	186	188	182	180
Vertex to Chin.	п	224	216	216	226	229	218	229	226	908	80
.angarT of angarT	10	368	340	356	361	363	363	363	381	328	335
.alledalfo ot goin!	6	330	343	330	361	317	338	356	361	315	328
Round Head.	00	208	556	541	199	521	628	546	546	503	305
Right Ear Height.	2	3	11	3	20	99	8	61	2	69	19
Left Middle Finger.	9	114	114	114	123	110	110	110	119	101	101
Left Foot.	22	239	236	241	272	267	251	259	272	234	236
уреп.	4	1,795	1,734	1,727	1,803	1,743	1,656	1,704	1,807	1,579	1,573
Height of Trunk.	8	853	876	848	914	861	888	879	106	908	282
Height of Vertex.	64	1,727	1,666	1,656	1,744	1,743	1,602	1,671	1,747	1,498	1,567
Уотрост.	-	Н	69	ಣ	4	10	9	~	90	a	2

150 80-9															162 78-8
74.2						7.7.1									75-2
147	130	135	128	133	132	:	125	133	130	134	120	133	86	138	81
114	101	118	109	109	117	i	111	115	113	109	105	108	8	108	110
141	147	149	141	143	144	147	137	146	37	147	132	134	130	88	7
190	183	189	182	187	192	180	194	185	182	196	180	180	186	186	181
216	216	218	224	221	231	808	213	218	196	223	202	198	180	199	214
361	345	361	361	343	373	350	343	343	333	350	332	346	320	95	320
250	330	343	335	335	340	340	356	338	330	341	329	334	328	350	88
541	528	546	526	531	246	541	528	534	516	555	250	530	526	525	531
7	19	28	28	28	8	51	\$	28	99	8	8	22	\$	29	8
119	104	66	91	107	111	102	101	107	114	115	011	106	105	101	110
362	246	236	244	254	251	242	254	178	259	279	257	250	251	256 856	252
1,752	1,63?	1,617	1,658	1,739	1,772	1,684	1,590	1,625	1,696	1,800	1,740	1,665	1,770	1,760	1,704
894	838	821	881	851	863	88	843	871	88	870	880	840	088	860	883
2,743	1,590	1,607	1,714	1,711	1,699	1,681	1,595	1,663	1,625	1,685	1,675	1,635	1,680	1,690	1,664
11	13	13	14	13	91	2	88	61	8	22	83	83	3	33	· edus

Vol. I.

NAME OF CASTE OR TRIBE—KÂYASTH.

Frontal Index.	13	:	:	:	9.64	84.6	74-1	17.8	9.48	78.3	1
General Index.	11	:	:	:	157	161	171	156	160	157	
Cophalic Index.	16	6.69	72.0	70-1	73.3	72.7	73-0	71.8	869-8	73.4	
Bizygomatic Dia-	15	:	i	i	127	135	126	132	134	135	
Minimum Frontal Dismeter.	14	ŧ	:	:	109	115	100	105	110	108	
-snarT mnmixaM verse Diameter.	13	137	139	139	137	136	135	135	157	138	
-aid roireteogoretah -retem	12	961	193	197	187	187	185	188	198	188	
Vertex to Chin.	11	234	203	200	000	218	215	206	215	212	_
.angarf of sugarf	91	338	361	356	337	337	322	320	338	338	_
.alledalfo of moinI	6	348	358	356	343	347	330	340	355	357	
Round Head.	æ	546	549	551	522	523	523	230	537	538	
Eight Ear Height.	2	3	n	69	55	8	22	88	8	23	
. regard elbbiM the.l	9	102	107	107	96	105	102	105	111	106	
Left Foot.	10	254	242	254	223	253	235	246	247	261	_
Spen.	4	1,694	1,714	1,727	1,556	1,678	1,637	1,780	1,777	1,762	
Height of Trank.	8	978	28	838	191	768	779	816	88	88	
Height of Vertex.	93	1,656	1,684	1,640	1,567	1,627	1,600	1,710	1,746	1,697	
Namber.	-	1	69	တ	4	20	9	*	6	•	

	167 77-9	161 75-7	161 76-3	162 76-1	148 82.4	163 78-2	150 72.0	144 69-5	153 71-1	158 71.4	158 81-5	166 77-9	155 71-9	156 75-0	157 76.7	_
76.7 138	7-22	76.5	6-89	72.4	74:1	18.1	76-1	0.44	75.4	76.1	70-3	73.7	747	75.6	73.4	-
3	133	127	130	127	130	143	135	128	136	134	132	133	128	881	132	
117	106	106	100	102	108	109	103	86	8	100	011	300	001	108	105	_
143	136	0161	131	134	131	143	143	141	135	140	135	140	139	136	138	
189	175	183	190	185	177	183	188	183	179	184	192	180	186	180	183	
197	204	205	508	206	193	Si Si	202	184	193	212	200	220	808	200	207	
380	345	345	340	347	34	361	359	350	331	364	334	340	330	340	**	
345	336	340	344	350	360	352	370	376	334	370	340	3	330	335	978	
990	520	537	530	540	526	544	629	535	523	220	261	220	530	230	637	
2	67	22	19	88	67	99	61	99	13	20	2	8	26	8	23	
211	105	105	on	108	100	104	107	103	106	108	106	011	91	114	106	
980	251	878	254	267	254	250	255	98	237	259	888	263	250	251	250	_
1,710	1,840	1,677	1,685	1,766	1,715	1,801	1,695	1,750	1,705	1,769	1,616	1,743	1,795	1,765	1,723	
808	865	867	895	865	860	882	855	830	845	840	825	853	825	845	833	
1,608	1,690	1,635	1,700	1,694	1,695	1,735	1,610	1,650	1,665	1,655	1,530	1,625	1,710	1,690	1,659	
- -	21	13	14	12	16	11	18	19	8	12	83	83	*	200	· sõessa	

NAME OF CASTE OR TRIBE—JHANGÂRA RÂJPUTS.

Frontal Index.	81	79.5	8.84	6-84	81.1	₹.48	88	79-9	78.6	868	68
General Index.	17	164	160	743	131	148	147	159	156	140	158
Oephalio Index.	16	78.6	75.3	2.92	4.44	76.8	69.7	68.4	200	9.02	76-0
Bizygometio. Die-	51	141	135	140	140	135	136	136	132	3	135
Minimum Frontal	14	18	115	116	116	118	114	111	110	125	8
enerT mamizaM. Totomaid esrev	13	161	146	147	143	135	136	139	150	141	146
Anteroposterior Dis-	18	192	194	193	185	178	195	203	200	202	181
.nidO otlastaV	11	231	216	800	183	800	200	216	206	211	213
.sugarT of sugarT.	10	376	361	386	348	356	366	353	353	376	356
.alledale ot moinI	00	378	363	356	343	328	358	361	348	358	350
Bound Head.	80	999	559	228	541	518	549	554	549	286	546
Right Ear Height.	~	76	Z.	25	99	Z	8	69	2	19	8
Left Middle Finger	9	111	114	114	113	119	114	124	110	119	117
Left Foot.	10	257	254	259	259	254	254	264	249	264	251
.пледВ	•	1,851	1,765	1,838	1,729	1,803	1,760	1,815	1,760	1,825	1,714
Height of Trunk.	••	168	869	648	828	888	886	788	838	806	883
Height of Vertex.	~	1,714	1,684	1,770	1,668	1,762	1,676	1,784	1,696	1,770	1,661
Number.	-	7	69	æ	4	10	9	~	20	•	2

Ħ	1,6 0	888	1,650	577	102	2	179	350	353	221	184	139	:	:	21.6	:	ŧ
22	1,671	853	1,727	292	113	58	543	356	356	211	196	140	i	:	3.12	:	:
13	1,652	882	1,730	8778	109	29	564	358	354	206	195	144	118	143	73-8	145	81-9
75	1,658	888	1,767	263	105	8	299	345	364	202	194	139	110	129	9.12	159	79.1
16	1,783	925	1,835	275	117	83	571	359	373	225	197	144	115	143	73-1	157	79-9
91	1,665	875	1,648	241	8	29	553	360	370	200	194	143	109	132	73-2	157	8.94
77	1,640	88	1,665	240	105	20	279	348	333	213	191	133	104	132	9-69	160	9.84
18	1,665	806	1,695	252	109	19	516	330	328	808	180	136	103	126	76-6	163	7.97
19	1,708	872	1,761	256	104	33	929	350	350	220	800	144	107	137	720	191	74.3
8	1,785	88	1,830	264	111	89	553	33.0	347	222	197	140	118	140	71.0	169	84.3
22	1,740	945	1,755	264	112	88	545	360	355	23	101	134	103	133	0.89	171	6-94
প্ত	1,720	88	1,850	260	110	29	545	369	370	223	187	146	112	140	78.1	169	2.22
R	1,690	892	1,729	255	110	3	540	345	354	225	186	241	103	133	26.0	28	73.0
22	1,690	876	1,750	255	110	19	535	332	340	224	186	139	8	130	1.92	172	11.3
25	1,780	802	1,895	200	115	8	525	334	328	88	184	131	90	131	211	154	76.3
98	1,765	855	1,822	265	108	65	533	330	35	212	981	139	9	134	244	167	8-12
257	1,710	863	1,749	265	104	19	299	370	980	838	188	130	103	135	71.3	176	74.1
88	1,590	280	1,670	251	108	8	3	353	22	221	188	140	8	133	74.5	167	71.4
erage .	1,702	998	1,767	257	п	65	979	351	372	214	192	137	91	136	73.7	158	78-0

NAME OF CASTE OR TRIBE—BARGUJAR RAJPUTS.

Frontal Index.	18	:	:	i	i	:	:	į	:	:	856
General Index.	11	:	:	:	i	:	:	:	:	:	146
Cephalio Index.	16	20-3	70-0	78.6	76-6	73-2	11.1	73-2	78-9	78:8	72.8
Bizygomatic Dia-	15	:	:	:	:	:	:	:	:	:	130
Minimum Frontel	14	:	:	:	ŀ	:	:	:	:	:	119
Maximum Trans-	13	137	142	145	141	143	143	145	140	143	139
Anteroposterior Dis-	13	195	203	201	187	184	201	198	192	195	181
Vertex to Chin.	11	243	241	241	200	239	236	216	908	231	188
.argarT of angarT	10.	356	368	381	353	371	376	376	345	361	363
.alledalfo of moinI	6	348	383	371	330	361	368	340	330	340	348
Bound Head.	œ	538	571	564	929	541	556	551	538	541	538
Right Ear Height.	7	88	29	\$	99	88	69	99	2	8	76
Left Middle Finger.	9	87	101	119	102	110	101	111	117	110	110
Left Foot.	19	279	259	264	246	262	254	267	282	257	257
Spen.	4	1,815	1,859	1,772	1,635	1,612	1,797	1,869	1,981	1,815	1,765
Height of Trank.	65	884	881	888	792	813	778	898	88	86	3
Height of Vertex.	99	1,732	1,750	1,701	1,769	1,628	1,656	1,734	1,848	1,709	1,656
Namber.	-	-	99	က	4	10	•	*	œ	٥	25

=	1,734	881	1,820	202	117	3	533	333	350	211	186	136	221	88	73:1	153	8
ន	1,658	:	1,537	254	117	19	549	333	330	:	190	130	:	:	68.1	:	:
13	1,628	:	1,673	251	101	28	533	330	330	:	188	0ET	:	:	69-1	:	÷
14	1,755	858	1,841	267	112	69	538	353	356	206	193	137	:	:	21.0	.:	:
15	1,630	830	1,766	254	112	99	540	335	340	199	182	140	111	126	6-94	158	79.3
16	1,695	855	1,755	257	112	29	541	347	339	202	187	133	106	131	11:1	156	79-7
17	1,730	840	1,842	260	120	20	535	335	320	219	185	139	105	142	75.1	164	75.5
18	1,770	88	1,811	271	25	æ	555	360	355	223	193	143	103	133	73.6	168	72:5
19	1,718	875	1,805	277	8	3	535	335	335	202	190	130	103	135	68.4	153	18.4
ଜ	1,709	880	1,805	263	110	8	545	329	340	224	187	139	102	137	74.3	164	73.4
Average .	-	945	1,791	292	113	Z	543	34.	354	217	192	139	109	134	11.8	156	7.17

NAME OF CASTE OR TRIBE—BRÂHMAN (SANÂDH).

Frontal Index.	82		:	:	:	:	:	:	ŧ	ŧ	1
General Index.	12	:	:	:	:	:	:	:	:	:	į
Cephalic Index.	16	11.4	75-0	79.4	74.0	76.3	6.69	76.4	72.6	73-2	720
Bizygometic Dia-	15	:	:	:	:	:	:	:	i	:	:
Minimum Frontal	22	:	:	:	:	:	:	:	:	;	:
Meximum Trans-	13	138	144	146	14.8	144	139	146	146	139	144
-aid roireteogoretah. raetem	13	193	192	184	000	191	199	191	201	180	8
Vertex to Chin,	11	211	216	208	234	221	208	208	808	221	213
.augarT of augarT	10	345	340	348	353	368	361	361	356	343	348
alfadath ot noin!	6	328	333	333	348	358	366	358	356	348	50
Round Head,	80	533	541	541	566	551	549	549	266	538	629
Right Ear Height.	7	99	69	19	2	99	69	25	69	99	2
Left Middle Finger.	9	119	101	101	113	114	110	119	114	101	104
Left Foot.	20	279	254	828	259	284	274	274	898	257	254
Вред.	4	1,836	1,717	1,778	1,828	1,841	1,702	1,815	1,820	1,711	1,700
Height of Trank.	80	881	978	848	856	968	874	898	888	835	823
Height of Vertex.	62	1,744	1,630	1,700	1,706	1,770	1,709	1,747	1,724	1,612	1,607
Number.	1	н	69	တ	4	10	•	-	•	3	2

226 194 208 190 229 186 220 187 220 236 200 222 236 200 222 236 200 220 179 220 185	346 373 346 343 346 345 345 361 315 325 325 330 343 343	559 546 526 526 536 536 536		117 110 110 110 111 111 104		286 287 288 288 288 288 288 288 288 288 288	
218 1.96 144 208 190 135 222 186 136 102 229 186 134 107 207 187 134 107 222 186 130 106 211 186 130 106 222 182 140 103 226 200 142 110 220 179 133 110 220 187 187 113 220 187 188 140 190 187 113 190 187 112 190 188 140 190 188 110 220 186 133 110 220 186 186 186 110 220 186 187 110 220 186 186 186 186 220 186 186 186 186 220 186 186 186 186 220 186 186 186 186 220 186 186 186 186 220 18		526 526 526 527 528 538 538			11.2 11.0 11.0 11.1 11.1	11.2 11.0 11.0 11.1 11.1	267 113 267 110 266 105 244 110 248 111 256 117
208 190 135 222 186 136 102 229 186 138 97 207 187 134 107 236 200 135 103 211 186 130 106 222 182 140 102 220 179 133 110 220 179 133 110 220 186 132 110 220 186 133 110 220 186 133 110 220 186 132 110		55 52 52 52 52 52 52 52 52 52 52 52 52 5			110 105 114 110 1111	110 105 114 110 1111	267 110 266 105 260 114 244 110 248 111 256 117
223 186 136 102 229 186 138 97 207 187 134 107 236 200 135 108 211 186 130 106 222 183 140 103 226 200 142 110 220 179 133 110 220 186 132 113 220 186 133 110 220 186 132 110 220 186 132 110 220 186 132 110 220 186 132 110 220 186 133 110 220 186 132 112		52 54 55 54 55 55 55 55 55 55 55 55 55 55		57 12 13 13 14 15 15 15 15 15 15 15 15 15 15 15 15 15	105 67 114 71 110 61 111 58 117 64	105 67 114 71 110 61 111 58 117 64	266 105 67 260 114 71 244 110 61 248 111 58 256 117 64 234 104 64
229 186 138 97 207 187 134 107 236 200 135 103 222 186 130 106 211 185 146 113 225 182 140 102 226 200 142 110 220 179 133 110 220 186 132 113 190 186 187 189 190 186 180 184		549 525 553 526 536			110	110	260 114 244 110 248 111 256 117 234 104
207 187 134 107 236 200 135 103 222 186 130 106 211 185 146 113 222 182 140 102 226 200 142 110 220 179 133 110 220 186 132 112 190 186 140 94		525 553 526 536		2 8 2 2	110 61 111 58 117 64 104 64	110 61 111 58 117 64 104 64	244 110 61 248 111 58 256 117 64 234 104 64
236 200 135 103 222 186 130 106 211 185 146 113 222 182 140 102 226 200 142 110 220 179 133 110 220 186 132 113 190 186 187 94		528		85 22 22	111 58 117 64 104 64	111 58 117 64 104 64	248 111 58 256 117 64 234 104 64
222 186 130 106 211 185 145 113. 222 182 140 102 225 200 142 110 220 179 133 110 220 185 132 112		88 88	10 10 1	2 2	117 64	117 64	256 117 64 ⁻ 234 104 64
222 182 140 103 225 200 142 110 220 179 133 110 220 186 199 113		36	iG i	2	104 64	104 64	234 104 64
225 182 140 102 225 200 142 110 220 179 133 110 220 185 132 113		_	_,	_		_	
225 200 142 110 220 179 133 110 220 186 139 119		534	ă 	<u>8</u>	107 66	92	99 401
220 179 133 110 220 186 132 112 190 186 140 94	378 370	673	16	49	114 67	49	114 67
220 185 132 112 190 186 140 94	320 325	808	8	22	117 57	22	117 57
190 185 140 94	336 343	250	22	29	116 59	116 59	249 116 59
TA DET DOT DOT	322 340	535	20	99	107 66	99	107 66
190 136 102	360 360	538	20	8	114 60	114 60	252 114 60
129 98	340 330	634	16	19	106 61	106 61	233 105 61
191 140 104	343 349	242	16 	83	111 63	83	260 111 63

NAME OF CASTE OR TRIBE-BBHURJI.

Frontal Index.	18	78-4	80.4	79-1	83.6	77-6	73.5	72.5	7-2-2	74.4	37.8
General Index.	17	150	149	158	167	168	166	163	148	148	162
Cephalic Index.	16	73-2	76.3	74.7	63.3	74-0	78-2	73.6	75-1	69.4	78.4
-sid oitsmostria rotor.	15	127	138	136	132	127	128	8 1	126	881	131
Mnximum Frontall Oismoter.	16	109	116	110	112	104	102	100	101	96	101
Maximum Trans- rese Diameter.	13	139	145	139	134	134	139	138	130	129	133
Anteroposterior Dis-	12	190	190	186	196	181	190	190	173	186	176
Vertex to Chin.	H	190	908	215	202	213	212	202	186	190	212
anyarT of anyarT.	10	330	362	338	353	335	344	350	323	341	335
alfedale ot noinI	3	340	343	335	365	330	345	341	330	330	323
Ronnd Head,	8	528	558	532	538	520	542	542	213	522	208
Right Ear Height,	7	8	80	29	99	99	8	g	63	:3	20
Left Middle Finger.	9	66	86	108	117	108	110	111	109	111	105
Left Foot.	20	229	237	246	256	251	248	250	241	255	346
Вреп.	4	1,549	1,567	1,765	1,740	1,705	1,690	1,621	1,650	1,684	1.735
Height of Trunk.	ဇ	808	845	820	857	825	843	833	823	830	830
Meight of Vertex.	63	1,554	1,591	1,662	1,667	1,615	1,630	1,590	1,585	1,649	1.680
Namber.	-	-	C.	m	7	NO.	မွ	2	œ	œ.	101

78-8	76.8	76.1	73-9	76.1	73:1	90.8	. 11-1	73.1	6-94	6-89	76-9
165	165	173	171	163	163	154	167	165	157	164	160
11.7	70-3	73.2	728	8-92	71.3	72.4	7.92	72.8	72.6	7.4.4	73-9
130	381	124	126	126	127	130	130	131	23	831	831
001	8	102	106	102	86	108	100	86	100	100	111
132	130	134	3	134	134	134	138	134	130	143	136
184	186	183	195	178	188	186	180	184	179	184	185
214	208	215	214	808	202	200	217	202	196	214	908
325	333	330	336	335	328	327	330	330	332	360	337
828	325	325	360	330	326	335	320	330	336	360	335
250	929	230	683	526	525	528	256	629	528	230	233
69	83	28	æ	8	89	19	99	61	8	8	25
115	103	100	111	105	104	110	114	108	109	106	108
253	242	247	254	243	233	246	898	241	243	372	246
1,776	1,718	1,645	1,759	1,695	1,699	1,680	1,760	1,718	1,666	1,709	1691
850	808	908	880	828	780	810	846	810	908	88	823
1,650	1,600	1,590	1,600	1,640	1,591	1,612	1,680	1,600	1,590	1,590	1,618
n	21	13	71	15	16	17	18	19	8	23	Avorage .

NAME OF CASTE OR TRIBE-MEWÂTI.

Fronts Index.	81	:	:	ŧ	i	:	:	84.8	83-8	78-0	7.48
General Index.	17	i	:	i	:	:	:	161	159	162	176
Cephalio Index.	16	86.2	9-89	71.8	76-6	6-89	75-1	75-0	0.89	72-9	71.6
Bizygomatic Dia-	15	:	:	:	:	:	:	131	133	132	131
Minimum Frontell Temeter.	16	:	:	:	:	:	:	117	114	101	117
-snarT mnmixaM -retemaiG estev	18	133	133	140	141	131	139	138	136	187	138
Anteroposterior Dis-	18	10%	194	195	184	180	185	184	200	188	193
Vertex to Chin.	11	688	188	23.4	193	308	203	311	211	200	231
.angarI ci angarI	92	876	348	850	378	330	335	340	340	330	350
Inion to Glabella.	8	878	358	356	335	343	330	323	350	330	343
Round Head.	60	546	538	538	526	526	516	538	554	533	541
Bight Ear Height.	2	25	88	8	28	61	28	19	89	19	8
Left Middle Finger.	6	118	102	102	107	113	104	104	119	117	107
Left Foot.		284	241	254	359	254	233	340	369	274	257
Span.	4	1,807	1,739	1,752	1,793	1,755	1,701	1,734	1,782	1,732	1,737
Height of Trunk.	80	881	898	838	888	881	833	008	863	830	838
Height of Vertex.	69	1,748	1,671	1,689	1,694	1,664	1,643	1,661	1,784	1,668	1,668
Namber.	1	1	69	69	4	10	•	2	•	8	93

7	81-0	85-2	90-0	74-2	75-0	98	6-94	74.4	16-7	78.4	73-9	8-94	9.02	80-3	75-0	76-6
150	176	155	156	160	159	153	156	166	149	158	169	161	160	146	153	169
71.0	74.5	73-9	73.0	72.9	73.3	72.3	73.3	72.8	83-2	73-2	72.8	72.5	73.5	70-9	71.4	71:4
141	130	139	126	128	132	135	141	128	135	130	132	129	128	128	135	125
116	111	121	108	86	106	117	110	8	109	109	106	100	96	102	105	102
137	137	143	135	132	140	141	143	133	144	139	143	132	136	127	140	135
193	184	192	185	181	191	195	195	184	173	190	195	182	185	179	196	189
211	223	216	196	202	210	308	220	199	201	205	223	196	000	187	202	211
361	330	361	343	350	350	358	350	335	340	360	380	330	343	318	358	335
356	338	350	338	330	343	357	360	308	306	363	370	334	342	315	340	330
538	523	549	526	575.	637	260	548	206	513	545	999	533	545	518	540	529
99	\$	25	61	æ	65	99	54	r	89	61	54	29	99	29	28	82
114	101	111	112	105	101	120	109	113	114	105	109	113	117	110	112	105
287	336	267	257	235	250	267	251	255	248	248	243	259	258	242	252	242
1,841	1,638	1,869	1,671	1,558	1,760	1,885	1,745	1,765	1,680	1,715	1,688	1,720	1,762	1,664	1,700	1,627
888	782	888	841	808	828	98	865	8	865	830	832	908	228	803	98	798
1,737	1,549	1,714	1,648	1,546	1,656	1,793	1,668	1,725	1,645	1,610	1,650	1,656	1,659	1,600	1,635	1,577
Ħ	12	13	14	16	16	11	18	19	8	23	83	83	48	क्ष	26	23

NAME OF CASTE OR TRIBE-MEWATI -concluded.

Frontel Index.	18	72-3	78-6	78-9	78-0
General Index.	17	166	150	147	167
Cephalic Index.	16	76.1	9.92	71.4	72.5
-aid oltamogyzia meter.	15	126	128	129	127
LatnorT mnminiM Tetemaid	14	8	100	100	106
Maximum Trans-	13	137	138	130	137
-aid roireteroposterior Dis-	12	82	181	182	188
Vertex to Chin.	ı	195	192	189	80%
.angarT of angarT	92	329	334	335	344
alledalD ot noinI	6	330	74	340	341
Round Head.	80	526	532	528	536
Right Ear Height.	7	57	61	61	61
Left Middle Finger.	9	113	120	105	110
Left Foot.	5	237	262	238	253
·wdg	4	1,634	1,783	1,664	1,727
Hoight of Trank.	S	825	845	833	838
Height of Vertex.	2	1,590	1,684	1,623	1,643
лодшиЛ.	1	88	8	30	Average

NAME OF CASTE OR TRIBE-SAYYID.

Frontal Index.	18		90.6	0.88	90.6	87.9	2.62	6-22	20.0	72.1	73-6
General Index.	17		166	155	158	164	148	168	144	158	168
Cophalic Index.	16		72.4	75-9	73.0	71.8	72.5	8-11-8	8.28	77-3	72.8
Bizygomatic Dia-	35		130	129	138	136	127	130	141	133	136
Minimum Frontel Testinian	14		108	114	125	117	105	100	105	101	103
Maximum Trans-	13		134	139	138	133	132	140	150	140	140
-aid roireteoporataA rester.	12		185	183	189	185	182	195	181	181	192
Vertex to Chin.	n		216	200	218	221	188	818	808	210	828
Tragus to Tragus.	10		338	330	343	343	330	360	347	336	359
.alledalfo ot noinI	6		333	328	356	330	317	358	344	323	360
Ronnd Head.	8 0		220	88	530	520	513	538	537	545	555
Right Ear Height.	7		\$	28	92	8	25	11	29	22	29
Left Middle Finger.	9		911	102	102	107	102	110	112	113	106
Left Foot.	20		698 80	246	254	241	878	292	252	250	250
Spen.	•	į	1,776	1,607	1,734	1,587	1,633	1.795	1.710	1,711	1,734
Height of Trunk.	6		25 25 26	797	821	888	795	828	980	810	888
Height of Vertex.	63		1.724	1,602	1,691	1,645	1,582	1,709	1,700	1,645	1,737
Number.		,	-	e)	က	4	NO.	9	-	Ø	O.

Vol. I.

81	67.4	78·1	20.2	4.11	2.11	77.8	24.4	73.2	76-9	78.4
17	167	138	158	162	166	163	136	157	147	169
16	8.08	70-0	72.5	75.8	76.4	9.02	77.5	7.8.1	78-0	7.17
12	130	138	122	135	127	132	137	130	131	127
14	8	104	88	104	107	108	107	84	110	105
13	147	133	132	135	138	132	138	132	145	134
12	182	180	182	178	183	187	178	179	186	187
11	204	191	193	202	210	216	185	204	192	214
10	350	339	330	335	350	360	335	330	350	335
6	358	338	330	337	325	365	330	850	350	330
80	539	530	250	515	534	553	540	538	540	545
~	8	65	9	22	22	9	63	63	8	8
9	110	130	104	101	100	117	110	110	104	112
20	230	366	234	256	241	266	262	260	251	253
4	1,683	1,852	1,576	1,762	1,724	1,765	1,772	1,699	1,610	1,700
89	895	906	828	870	88	98	820	815	88	855
67	1,683	1,803	1,612	1,700	1,620	1,690	1,670	1,615	1,675	1,650
-	2	=	ន	13	14	16	16	11	. 83	19
	8 4 5 6 7 8 9 10 11 12 13 14 15 16 17	2 8 4 5 6 7 8 9 10 11 12 18 14 15 16 17 1,683 895 1,683 240 110 60 539 358 350 204 182 147 99 130 80·8 157	2 8 6 7 8 9 10 11 12 18 14 15 16 17 1,683 59 1,683 240 110 60 539 358 350 204 182 147 99 130 80·8 157 1,803 905 1,652 266 130 65 530 338 191 190 183 104 138 70·0 138	2 8 4 5 6 7 8 9 10 11 12 13 14 15 16 17 16 6 539 358 350 204 162 147 99 130 167 167 1,803 906 1,562 266 130 65 530 338 339 191 190 183 700 138 700 138 700 138 700 158 700 700 158 700 158 700 158 700 158 700 158	2 8 4 5 6 7 8 9 10 11 12 13 14 15 16 16 17 8 16 16 10 10 60 539 358 359 191 190 158 10 10 60 539 338 339 191 190 133 104 136 156	2 8 4 5 6 7 8 9 10 11 12 13 14 15 16 16 16 6 58 35 35 36 162	2 8 4 5 6 7 8 9 10 11 12 13 14 15 15 16 17 8 16 10 11 12 13 14 15 16 6 539 358 350 162 162 162 160 16	2 8 4 8 7 8 9 10 11 12 18 14 15 15 16 6 7 8 9 10 11 12 12 14 15 16 6 58 35 35 36 162 162 162 162 36 38 38 191 190 183 104 183 191 190 183 191 180 182 180	2 8 4 8 9 10 11 12 13 14 15 16 7 8 9 10 11 12 13 14 15 16 6 539 358 350 162 <	2 8 4 8 9 10 11 12 18 14 15 16 7 8 9 10 11 12 13 14 15 16 6 589 356 350 162 <

807 1,685 250 107 59	107 59		534		350	340	198	182	137	108	130	76-3	161	74.5
L.676 825 1,680 236 102 62	108	8 8		537 524	330	331	300 700 700	181	130	8 2	8 81	76-1	169	78·1
1,590 780 1,652 251 110 57	110	- 22		240	354	360	213	189	137	103	127	72.6	167	76-2
1,550 820 1,580 240 112 67	113			527	334	329	808	184	130	106	127	1.01	163	80.8
1,600 815 1,675 250 115 58	116	88		260	380	370	209	186	130	108	132	6-69	158	88.1
1,650 830 1,725 252 115 56	116	 8		230	360	360	186	186	135	26	126	73-0	148	71-9
1,730 865 1,780 278 120 62	81	23		540	360	360	189	185	135	011	130	73-0	146	81.6
1,720 885 1,760 256 116 68	116			260	350	360	212	186	135	110	126	73.0	170	81-5
1,632 820 1,720 225 105 56	106	26		230	350	330	182	179	130	901	127	72.6	143	16-9
	116	8		260	370	360	193	180	136	011	133	11.1	146	81.5
1,740 866 1,795 260 115 62	116	22		220	330	330	196	184	130	110	130	707	161	846
1,652 860 1,750 238 116 63	116	&		260	376	320	187	180	138	110	128	73-2	158	75
1,640 836 1,790 262 120 68	150	8		029	380	376	219	187	134	108	134	0.89	164	8
3 838 1,709 252 111 60	Ħ	*	_	537	***	346	S	184	136	901	131	73.2	167	444

NAME OF CASTE OR TRIBE—NAT.

Frontel Index.	18	81.1	83.3	78-1	89.1	\$.48	843	6.98	9.88	7.78	277-6
General Index.	14	151	152	156	153	165	159	166	144	144	188
.xebal oiladgeO	16	78-8	74-3	17.77	75.0	73.0	280	72:1	29.6	72.3	73-9
Risygometic Dis-	15	131	137	123	130	132	139	133	150	140	23
Minimum Frontel . Totemaid	14	116	81	114	123	118	111	119	124	124	110
-snarT mpmizaM -rotemaiC serev	13	143	144	146	138	135	139	137	141	146	143
-aid roireteogostern roster.	12	198	194	188	184	185	193	190	190	202	192
Vertex to Chin.	n	198	208	193	211	218	221	206	216	800	219
angarI of angarI.	10	330	353	348	348	348	356	335	361	353	355
.alledalf) ot noinI	8	338	345	343	330	330	338	345	358	358	356
Round Head.	∞	64.6	541	536	523	523	541	536	552	564	553
Right Ear Height.	7	2	8	19	51	9	61	53	2	19	8
Left Middle Finger.	9	102	101	102	110	102	111	102	123	112	106
Joof fled	20	246	282	240	257	241	292	722	272	249	245
Spen.	4	1,668	1,823	1,678	1,719	1,633	1,739	1,546	1,793	1,621	1,698
Height of Trank.	8	782	888	858	876	178	868	773	876	878	770
Height of Vertex.	67	1,574	1,777	1,633	1,663	1,600	1,645	1,541	1,739	1,617	1,612
Number.	1	1	69	က	4	NO.	ဆ	7	8 0	9	2

8-84	7.62	85.7	81.4	81.3	79.3	81.8	72.5	78.2	69.3	68.4	7.92	74.8	73.5	74.5	76.1	79-3
167	164	148	14°	169	152	169	166	163	145	120	155	147	141	148	143	153
72.1	75.1	76.1	74.5	20-2	74.7	73.3	72.3	75-7	8.44	74.3	74.7	78.6	76.1	7.92	2.92	73.0
138	132	132	138	821	141	134	130	123	139	127	130	136	131	132	137	128
108	108	114	114	109	116	111	100	102	46	91	102	101	103	102	105	104
137	136	133	140	134	146	143	138	130	140	133	133	143	140	137	138	135
190	181	177	188	190	194	195	191	185	180	179	178	182	184	181	181	185
217	203	196	197	218	215	226	202	201	201	191	202	100	185	195	196	196
365	336	320	340	342	364	380	354	335	334	339	330	340	335	340	334	336
362	320	320	330	334	340	362	345	334	330	340	319	350	332	331	320	335
548	514	250	240	528	648	555	539	223	517	518	510	539	530	518	534	514
8	2	8	19	89	19	8	22	22	8	61	51	22	8	69	8	99
110	108	104	96	118	111	115	120	112	112	101	104	100	86	105	110	86
250	253	246	222	278	878	268	265	252	270	239	247	244	246	257	232	230
1,745	1,713	1,628	1,480	1,796	1,700	1,750	1,743	1,685	1,757	1,665	1,653	1,695	1,620	1,650	1,710	1,585
830	810	830	818	968	98	865	874	988	865	785	814	815	98	845	835	770
1,667	1,654	1,603	1,545	1,780	1,668	1,675	1,706	1,661	1,690	1,606	1,590	1,608	1,573	1,640	1,620	1,520
==	2	13	14	16	16	11	18	19	8	23	83	R	*	×	8	23

NAME OF CASTE OR TRIBE—NAT—concluded.

Увтрек.	-		88	8	8	31	88	S	25	38	Average .
.xetre V to tdgieH	67		1,684	1,580	1,620	1,562	1,643	1,540	1,594	1,552	1,627
Height of Trank.	6		845	800	842	830	840	094	818	811	830
Spen.	4		1,765	1,650	1,684	1,584	1,726	1,636	1,674	1,623	1,681
Left Foot.	ъ		2	326	258	220	240	225	233	828	260
Left Middle Finger.	9		131	112	113	Ħ	113	101	112	110	109
Right Ear Height.	~		29	28	88	19	55	63	42	22	69
Ronnd Head.	80	Ì	544	521	299	536	628	624	200	532	534
.aliedalfo ot moinI	a		360	323	351	348	334	342	323	328	343
.sugarT of sugarT	10	-	330	325	345	338	338	324	330	329	345
Vertex to Chin.	11		204	183	818	186	199	193	186	208	202
-aid roireteopotaha .retem	21		180	180	186	188	185	178	176	180	187
-snerT mnmixaM -retemaiG serev	13		136	130	140	134	136	130	130	3	138
Minimum Frontal Diameter.	41		102	102	110	100	100	103	81	91	109
Bisygometic Dis-	15		133	981	136	128	130	83	381	130	133
.xebal oiladgeO	16		9.12	79.2	71.4	71.3	73.6	73.6	78-8	78-9	73-9
General Index.	17		153	145	161	145	163	150	148	160	168
Frontal Index.	18		75-0	28.2	78.6	74.6	73.2	79.3	76-9	\$ -02	78.7

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- to caste appears to be that there is no good ground for disputing the fact that the present races of Northern India are practically one people. The figures prepared by Mr. Risley have been subjected to a close analysis by Mr. C. J. O'Donnell in the Bengal Census Report for 1891; and no account of the matter would be complete without reproducing his remarks.
- 16. "It is difficult to trace, in the introduction to The Castes and Tribes of Bengal, how far Mr. Risley recognises the influence of intermarriage between Aryans and Aboriginals, but he unquestionably denies the functional origin of caste, and seems to define it as 'an institution, evolved by the Aryans in the attempt to preserve the purity of their own stock, and afterwards expanded and adapted, by the influence of a series of fictions, to fit an endless variety of social, religious and industrial conditions.' With much originality he has sought to find a new guide to the ethnic composition of India in the science of anthropometry.
- "'Nowhere else,' he writes, 'in the world do we find the population of a large continent broken up into an infinite number of mutually exclusive aggregates, the members of which are forbidden by an inexorable social law to marry outside of the group to which they themselves belong. Whatever may have been the origin and the earlier developments of the caste system, this absolute prohibition of mixed marriages stands forth at the present day as its essential and most prominent charac-

teristic. In a society thus organised—a society sacrificing everything to pride of blood and the idea of social purity it seemed that differences of physical type, however produced in past time, might be expected to manifest a high degree of persistence, and that the science which seeks to trace and express such differences would find a peculiarly favourable field for its operations. In Europe anthropometry has to confess itself hindered, if not baffled, by the constant intermixture of races, which tends to obscure and confuse the data arrived at by measurement. In a country where such intermixture is to a large extent eliminated, there were grounds for believing that divergent types would reveal themselves more clearly and that their characteristics would furnish some clue to their original race affinities.'

17. "With the aid of the Governments of the North-Western Provinces and of the Panjab Two main types of Indian head. anthropometric data for 'nearly 6,000 persons, representing 89 of the leading castes and tribes in Northern India, from the Bay of Bengal to the frontiers of Afghanistan,' were obtained, but unfortunately Mr. Risley finds that 'it would be vain to attempt within the compass of this essay to analyse and compare the large mass of figures which has been collected, or to develop at length the inferences which they may be taught to suggest.' He has, however, made a few interesting deductions. Three well-known types of feature and physique have long been recognised in the Indian peninsula, the Aryan or Caucasian chiefly in Upper India, the Mongoloid, which is generally believed to be confined to

the north-east corner of Bengal, and a Negrito, or, as Mr. Risley calls it, a Dravidian type, in Central and Southern India. Excluding the second, which he represents to be so local as to make its elimination a matter of little importance in discussing the ethnology of Indian peoples, Mr. Risley defines the other two as follows:—

"The Aryan type, as we find it in India at the present day, is marked by a relatively long (dolichocephalic) head; a straight, finely cut (leptorhine) nose; a long, symmetrically narrow face; a well developed forehead, regular features, and a high facial angle. In the Dravidian type the form of the head usually inclines to be dolichocephalic, but all other characters present a marked contrast to the Aryan. The nose is thick and broad, and the formula expressing its proportionate dimensions is higher than in any known race except the Negro. The facial angle is comparatively low; the lips are thick; the face wide and fleshy; the features coarse and irregular.'

"The following passage gives the most important of Mr. Risley's deductions:—

Between these extreme types, which may fairly be regarded as representing two distinct races, we find a large number of intermediate groups, each of which forms, for matrimonial purposes, a sharply defined circle, beyond which none of its members can pass. By applying to the entire series the nasal index or formula of the proportions of the nose, which Professors Flower and Topinard agree in regarding as the best test of race distinctions, some remarkable results are arrived at.

The average nasal proportions of the Male Paharia tribe are expressed by the figure 94.5, while the pastoral Gujars of the Panjab have an index of 66.9, the Sikhs of 68.8, and the Bengal Brahmans and Kayasths of 70.4. In other words, the typical Dravidian, as represented by the Målê Pahâria, has a nose as broad in proportion to its length as the Negro, while this feature in the Aryan group can fairly bear comparison with the noses of 68 Parisians, measured by Topinard, which gave an average of 69.4. Even more striking is the curiously close correspondence between the gradations of racial type indicated by the nasal index and certain of the social data ascertained by independent enquiry. If we take a series of castes in Bengal, Bihâr, or the North-Western Provinces, and arrange them in the order of the average nasal index, so that the caste with the finest nose shall be at the top, and that with the coarsest at the bottom of the list, it will be found that this order substantially corresponds with the accepted order of social precedence. The casteless tribes, Kols, Korwas, Mundas, and the like, who have not yet entered the Brahmanical system, occupy the lowest place In both series. Then come the vermin-eating Musahars and the leather-dressing Chamars. The fisher castes of Bauri, Bind and Kewat are a trifle higher in the scale; the pastoral Goala, the cultivating Kurmi, and a group of cognate castes from whose hands a Brahman may take water, follow in due order, and from them we pass to the trading Khatris, the landholding Babhans, and the upper crust of Hindu society. Thus, it is

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scarcely a paradox to lay down as a law of the caste organisation in Eastern India that a man's social status varies in inverse ratio to the width of his nose.'

18. "The figures on which these statements are based

The Nasal Index. distinction.

are found in the third and fourth The best test of race volumes of Mr. Risley's instructive work; and if in examining them it

appears that they do not bear out his conclusions, I hope not to fail in recognising the great service he has rendered to ethnographic study by introducing really scientific methods of enquiry.

"The following table is an exact reproduction of the averages of the nasal index at the beginning of Volume III :—

	Ben	GAL P	ROP	ER.				Він	ÂR.		
Nan	ne of	Cast	э.		Average Index.	N	ame	of Cas	te.		Average Index.
Kayasih .		•			70.3	Bråhmar	ı .	•		•	73-2
Brahman .		•	•	•	70.4	Babhan					74.0
Chandal .		•			73.9			-	_		
Sadgop .				•	73-9	Goåla	•	•	•	•	76-7
Godin .	,	•			74-2	Kurmi					78.5
Muchi .	,				74.9	Kabar					79-7
Pod .		•			76.1		•	•	•	•	
Kaibartta .	,				76.2	Bind	•	•	•	•	82-2
Rajbansi .	•	•	•		76.6	Maghaiy	a De	m			82-2
Muhammad	lan	•			77.5	Dusådh					82.4
Bågdi .	,	•			80.2			•	•	•	
Bauri .	,				84.1	Chamar	•	•	•	•	82.8
MAI .			•		84.7	Musahat	٠.	•	•		88.5
Mal Pahar	i				92.9	lí					
Male or As	al P	ahAris	٠.		94.5						
					1	<u> </u>					<u> </u>

CXXIV

"In this table it is a noticeable fact that the Kayasth of Bengal Proper, an undoubtedly Súdra caste, according to Brahmanic theory, has finer features than the Brahman, whilst the Chandal outcaste of the Gangetic delta lies midway between the highborn and allied castes of Brahmans and Babhans in Bihar. Mr. Nesfield is so satisfied that the people of Upper India are a race mixed beyond recognition, that he does not hesitate to declare that a 'stranger walking through the classrooms of the Sanskrit College at Benares would never dream of supposing that the students seated before him were distinct in race and blood from the scavengers who swept the roads.' It is a singular confirmation of this assertion that Mr. Risley's table shows no appreciable difference in feature between the Brahman of the North-Western Provinces and the Chuhra or scavenger of the Panjab, while the latter has very much the advantage in nasal refinement over the Kshatriya or Râjput of the North-Western Provinces.

ages. When one turns to the indivicommon in the highest dual measurements, the entire absence of any common gradation in
the nasal indices of the measured castes is still more
apparent. The following figures are taken from the
general tables of measurements, the five upper entries
showing the smallest indices and the five lower the
largest indices recorded. The numbers in the first

column under each caste are the serial numbers of the individuals in the original table:—

Bengal Proper.

Вва	HMAN.	Kây.	ASTH.	Go	ÂLA.	Сна	mår-	B	ledz.
Serial No.	Index.								
41	56·1	23	60.0	37	62.0	14	62-9	83	67.8
80	58.0	15	61.5	. 10	62-7	10	64.1	85	67:3
21	58.3	29	62.2	17	65.3	12	66.6	41	680
10	60.3	63	62.7	13	65.9	24	66-6	74	69.2
5	60.7	. 2	62·9	33	66-0	3	67:9	27	70-0
73	80-4	82	81.2	. 7	83.3	23	81.3	30	90•2
84	81.2	97	82.0	35	84.4	27	82-2	10	92.8
85	81 2	70	82.9	3	84.7	15	86-0	55	95.4
94	88.6	32	83.3	19	84.7	11	87.2	6	97.4
75	100.0	9	88-8	15	86.6	6	88-0	2	100-0

"I have excluded the casteless tribes, but have included the Bågdi, a so-called caste, though why so termed, except that it is found in the plains of India and has been largely Hinduised, is not apparent. This confusion between the two terms must continue so long as the functional character of caste is not admitted. The Bågdis, like the Bauris, are a tribe as much as the Kol or the Santâl, and being Drâvirs by race, stand apart in the foregoing statement with a generally well-marked Dravidian type of face. The other four groups are functional, their occupations being that of priest, writer, cowherd and leather dresser; and though there is a

greater coarseness of feature in the two latter, who are out-of-door labourers, than in the former, who are gentleborn, all four are manifestly of the same race or rather of the same amalgam of races. The first five Brahmans and Kayasths have distinctly Caucasian features, but the average index of the second five Brahmans (86.3) shows a much greater approach to the flatnosedness of the Negro than the similar average of Goalas (84.7), or Chamars (84.9). In fact the two last Brahmans have a more aboriginal type of face than any of the despised leather-dressers. It is probable and natural that there should be a greater admixture of non-Aryan blood in persons pursuing the humbler occupations, and this is the gist of Mr. Nesfield's argument, which seems triumphantly corroborated by the foregoing figures. The race theory of castes, on the other hand, is found to have practically no statistical support. Far from its being a law of caste organisation in Eastern India, that a man's social status varies in inverse ratio to the width of his nose, the utmost that can be predicated is that the average nasal index of a large number of the members of any caste indicates, in a very uncertain manner, the amount of aboriginal blood amongst its members, and thereby indirectly the greater or less respectability of the occupation followed.

20. "It appears from the nasal statistics that not only an occasional Brâhman, but a very approciable section of the caste, may be as flat-faced as a Chamar. It is

also made apparent by Mr. Risley's measurements of

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the cephalic index and of the facial angle that an equally large number are as round-headed as a Mongoloid Lepcha of the Darjíling Hills, and as prognathous as any Negritic tribe in Chutia Någpur. The following table is a reproduction of Mr. Risley's statement of average cephalic indices:—

exxix

Asal 74.5 Murmu 78.6 Bind 74.0 Cheiro 77.4 Cheiro 77.4 Banya 77.4 Cheiro 77.4 Banya 77.4 Cheiro 77.4 Banya 77.4 Cheiro 77.5 Chei	BENGAL PROPER.	PROF	ä		DABJILING HILLS.	aj.	Вінав.		CHUTIA NÂGPUR.	ÂGPUB.		NW. PROVINCES AND OUDE.	S AND
Asal 74.8 Mangar 78.6 Bind 74.0 Cheiro 73.4 Barbia 74.0 Cheiro 73.4 Barbia 75.0 Lepcha 79.9 Musahar 75.2 Asur 75.2 Tibetana of Tibet 80.5 Kurmi 75.7 Korwa 74.6 Khatria 75.7 Korwa 74.5 Korbia 75.6 Khatria 75.8 Tibetana of Bhutan 80.2 Chamâr 76.7 Korwa 74.5 Kori 74.5 Kori 75.8 Khambu 81.0 Kahâr 76.1 Munda 76.2 Bhumij 76.5 Gauria 76.1 Kori 76.1 Munda 76.2 Bhumij 76.5 Kol 76.1 Codha 77.2 Gurung 81.6 Goâla 76.7 Codha 76.7 Codha 76.7 Tibetana of Sikkim 82.7 Bàbhan 76.7 Lohâr 76.3 Kayasth 76.7 Tibetana of Sikkim 82.7 Bàbhan 76.7 Lohâr 76.3 Kayasth 76.5 76	Name of (le to		Average Index.	Name of Caste.	Average Xebal	Name of Caste.	Average Index.	Name of Cast	ġ	Average Index.	Name of Caste.	Average Index.
Mangar	Mâlê or Asal			74.8	Магња.	78.5	Bind	74.0	Cheiro	•	73.4	Banya	71.8
15.0 Lepcha	Paharia				Mangar	79-0	Bråhman .	6.1.4	Chik .	•	73.8	•	8.[2
Tibetans of Tibet 80°5 Kurmi 15-7 Korwa 14-4 Kāchhi 15-7 Korwa 14-5 Kāchhi 15-8 Tibetans of Bhutan 30°2 Chamār 16°0 Kharia 17-5 Kori 16°0 Khambu 16°1 Munda 17-5 Gauria 16°1 Maghaiya Dom 16°2 Bhumij 17-5 Gauria 17-5 Gurung 18°1 Goàla 16°1 Bibhān 16°1 Loha 16°1 Loha 16°1 Loha 16°1 16°	Bauri .	•	-	75.0	Lepcha	79.9	Musahar	75.2	Asur	•	74.0		71-9
Tibetans of Bhutan. 30.2 Chamår 76.0 Kharia 74.6 Kori 75.9 Kharia 74.6 Gauria 76.1 Munda 74.5 Gauria 77.2 Gurung 81.6 Goåla 76.2 Binjhia 75.1 Lodha 77.1 Lodha 77.3 Tibetans of Sikkim . 82.7 Båbhan 76.7 Lohår 75.3 Kåyssth 77.3 Tibetans of Sikkim 76.7 Båbhan 76.7 Lohår 75.8 Kåyssth 77.8 Kåyssth 76.9 Kayssth 76.9 Kayssth 76.9 Kayssth 76.9 Kayssth 76.9 Kayssth 76.9 Kayssth	Rajbansi .	· .		75.2		90.8	•	757	Korwa .	•	74.4	Kachhi	182
**. **.		•		8.24	Tibetans of Bhutan .	30-2	Chamâr .	76.0	Kharia	,	27.2	Kori	13:
763 Newar 81.6 Maghaiya Dom . 76-2 Bhumij 75-0 Kol 77-2 Gurang 81-6 Goàla 76-2 Binjhia 75-1 Lodha 77-3 Tibetans of Sikkim . 82-7 Babhan 76-7 Lohar 75-3 Kayasth	Paharia .	•	<u>~</u>		Khambu	81.0	•	76-1	Munds	•	74.5	Gauria .	184
77.2 Gurung 81.6 Goåla 76.2 Binjhia 75.1 Lodha 77.3 Tibetans of Sikkim . 82.7 Båbhan 76.7 Lohår 75.3 Kåyesth	B A gdi .			763	News:	81.5		76.2	Bhumij .	•	75.0	Kol .	13.4
77.3 Tibetans of Sikkim. 82.7 Babban 76.7 Lohår 75.3 Kåyasth	. IAM	•	•		Gurang	9.18	Goëla.	76.2	Binjhis .	•	75.1	Lodha	78-6
	Godia .	•		27.3	Tibetans of Sikkim.	2.28	•	7.92	Lobår	•	76-3	Kayasth	72.6

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IORE AND	Average	786	. 727	. 78.8	. 72.8	73-0	. 73.1	. 73-0	73.3	. 73.3	. 73-6	. 73-9	. 74-1	7.0.7	. 74.8
N-W. Реотикая анд Отон.	Name of Casto.	Plai .	Kernt .	Lohar .	Chambr .	Kahatriya	Godla .	Brahman	Bhufnbår	Kurmi .	Bhar .	Thåra .	Muestar .	Kanjar .	Dom .
•	Average Index.	75 4	73.6	7.94	760	76-0	76.1	294	9-92						
CHUTIA NAGPUB.	Name of Caste.	Ordon	Kharwâr	Китыі	Bhuiya	Lom	Santal	Tanti	Birhor						
	Average Index.	7.97													
Вінав.	Name of Caste.	Dusadh													
	Average Index.	84.3													
DARJILING HILLS.	Name of Caste.	Limbu													
	Average lnder.	77.3	777-€	9.11	77.7	78-0	78.1	2.84	7.8.2						
BINGAL PROPER.	Name of Caste.	Kaibartta	Machi	Sadgop	Pod	Muhammadan.	Chandal	Kåyasth	Bråhman						

"In the above table the great cephalic similarity between the Kâyasth and the Chandâl in Bengal, between the Brâhman and the Bind in Bihâr, and between the Bâbhan and the Bhar in the North-Western Provinces, seems to prove beyond question how very similar must have been the racial origin of all. In fact the medium or mesaticephalic head is the most common in the plains of Bengal and Bihâr, being the result of interbreeding between the round-headed Mongol and the long-headed Drâvir, the Aryan having little to do with the physiognomy of their offspring, except in Upper India.

"Mr. Risley's comment on these statistics is as follows:—

'All along the Eastern and Northern frontier of Bengal we meet with a fringe of compact tribes of the short-headed or brachycephalic type, who are beyond question Mongolian. Starting from this area, and travelling up the plains of India north-westward towards the frontier of the Panjab, we observe a gradual but steady increase of the dolichocephalic type of head, which Herr Penka claims as one of the chief characteristics of the original Aryans. Bengal itself is mostly mesaticephalic, and dolichocephaly only appears in some of the Dravidian tribes. In Bihar dolichocephalic averages are more numerous: in Oudh and the North-Western Provinces this type is universal, and it reaches its maximum in the Panjab. Assuming that Herr Penka has correctly determined the original Arvan type to be dolichocephalic, and that the theory of caste propounded above is the Vol. I.

true one, these are just the results which might be looked for. According to the French anthropologists, the shape of the head is the most persistent of race characters, and the one which offers the greatest resistance to the levelling influence of crossing.

"'A possible objection may be disposed of here. It may be argued that if the Dravidians are dolichocephalic, the prevalence of this character in North Western India may be accounted for by the assumption of an intermixture of Dravidian blood. But if this were so the proportion and degree of dolichocephaly would increase as we approach the Dravidian area, instead of diminishing, as is actually the case. Moreover, it is impossible to suppose that the races of the North-West, if originally brachycephalic, could have acquired their dolichocephalic form of head from the Dravidians, without at the same time acquiring the characteristic Dravidian nose and the distinctive Dravidian colour.'

21. "The last paragraph may, I presume, be taken as

The Negritic colour denying the admixture of Dravidian blood. I have shown that a Dravidian blood. I have shown that a Dravidian nose is far from uncommon in the highest castes. As regards colour there is a mass of evidence hostile to Mr. Risley's latter argument. Professor Max Müller, in his Chips from a German Workshop, states:—
'There are at present Brahmans, particularly in the South of India, as black as Pariahs.' Mr. Nesfield, the most careful student of castes in Upper India, states:—'The great majority of Brahmans are not of lighter complexion or of finer and better bred features than any

other caste.' Even Kanaujiya Brahmans, who are the priests of the upper classes in Bengal, are admitted by Mr. Risley to be wanting in the peculiar fineness of feature and intellectual cast of countenance which distinguishes the higher grades of Brahmans in other parts of India.' On the other hand, Mr. Sherring in his "Hindu Castes and Tribes" comments on the high caste appearance of the Chamar caste. Similar testimony to the good looks of the Chamars in certain parts of India comes to us from the Central Provinces, where they are said to be lighter in colour than the members of other cultivating castes, while some of the men and many of the women are remarkably handsome. Eastern Bengal, again, Dr. Wise describes the caste as 'less swarthy than the average Chandal, and infinitely fairer, with a more delicate and intellectual caste of features, than many Srotriya Brahmans.' The foregoing quotation comes from Mr. Risley's excellent article on the Chamar caste.

"One of the first great crimes which, as a Magistrate, I had to investigate in Bengal, was a murder committed by a Jessor Chamar, who had spent years in the villages to the south of Calcutta in the character of a Brahman. He at last seduced a young widow from her home, and murdered her for the sake of her jewellery a few miles before reaching his house in Jessor. He was tall and handsome with a clear olive complexion, and I afterwards noticed that some other members of his caste were equally fair. Young men of the Dusadh caste are often rather good looking, and many of them have a yellowish-brown complexion.

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The facial angle. A discredited by later anthropologists single type, a mixed one, universal.

The facial angle. A discredited by later anthropologists on account of its failure to define minor distinctions of feature, is still a race test that has many advantages. It measures, as is known, the angle made by the plane of the face with the plane of the base of the skull. It is acute in the Negritic peoples, and about a right angle in the Caucasian. Mr. Risley, adopting the notation of Retz, gives the following figures:—

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Винол	BRHGAL PROFES.	PER.			B	Binâe.			NORTH-WESTERN PROVINCES.	WEST	E SE	PROVI	NCBB.			PA	PANJAB.		
Name of carte.	g g g		Average Andex.	-xepur	Name of caste.	ş		Average Index.	Naz	Name of caste.	Mate.		Average Index.	typame	Z	Name of caste.	į		Average Index.
Brahman		•	. 67.1		Bind	•	•	69-2	Kshatriya		•		9.09		Gtjar	.		-	20-7
Sadgop .		•	. 67	67·0	Brahman .	•	•	63.7	Goals				7.09		Sikh .	•	•		20.4
Banri .		•	8	1 7.99	Duckdh .	•	•	68-7	Pasi	•			69.4		Biloch	•	•	•	70-3
Mile or Aml Pahäria	ahāria	•	<u>8</u>	1 99	Båbhan.	•	•	9.89	Bråhman	.•		•	- 68-7		Arora		•		69-3
Mal Paharia			8	1.99	Godla	•	•	68.3	Bhar			•	67.9	-	Awan	•			0.00
M uobi		•	8	1.99	Kurmi .	•	•	8.49	Kurmi					6	Khatri	•			8.89
Mal.	•	•	.3	868	Muscher .	•	•	8.19	Kachhi				. 67.7	_	Chthra				889
Chandal .	•		3	8.8	65.8 Chamâr.	•	•	67.1	Musshar				- 64	7	Machi				68.7
Kaibartta	•	•	3	4.39	Kabâr	•	•	9-99	Lodha				9.49	_	Pathån				67.1
Râjbansi .			 	65.1	Maghaiya Dom	•	•	65.7	Barhi	. •			. 67.1						·
Gulia .		•	 	66.1					Koeri			•	6.99						
Pod .			. 65	65.0					Chamar				889						
								-						-				_	

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BENGAL PROPER.		Biels.		Noste-V	VESTER.	Nobte-Western Provinces.	GE .	PANIAB.	
Name of caste.	Average index.	Name of ceste.	Average Index.	Nem	Name of caste.		Avrage Andex.	Name of caste.	Average Ladez.
Fagdi	649			Kayasth .	•	•	66.7		
Kayasth	64.2			Bábhan .	•	•	9.99		
Kuhammadan	63-7			Kewat .	•	•	9.99		· · · · · ·
				Guris .	• ,	•	66.4		
				Banya .	. •	•	86-3		
				Kanjar .	•	•	. 99		
				Lohft.	•		6.99		
				Kol .	•		66.1		
				Thårn .	•	•	629		
				flom .	•		66-7		
				Kbatri .	•	•	66.5		
				·					

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"It thus appears that in Bengal the Brahman is at one end of the scale and the cultivated Kayasth at the other, whilst at the top of the Bihar list the fisherman. priest, farm labourer, landlord and cowherd are in close proximity. In the North-Western Provinces the Kshatriya, the Rajput soldier and the Khatri, the Rajput trader, stand at opposite extremes; rat-catchers, carpenters, dancing women, cultivators, toddy-drawers and priests coming in between. No evidence could be more convincing, if anthropometry has any meaning. The Indian races and tribes in the valley of the Ganges from the Aighan frontier to the Bay of Bengal are so absolutely intermingled in blood, that it is impossible to discriminate between the skull characteristics of the castes or functional guilds which have grown up under later Bråhmanical usage."

CHAPTER III.

THE OCCUPATIONAL FORM OF CASTE.

We have thus mainly on the evidence from anthropometry endeavoured to establish the Caste based on occupation. fact that, as we find the existing population, the theory of the ethnological basis of caste must be to a great extent abandoned. We have then to search for some other solution of the question of the origin of our present castes. This can only be found in community of function or occupation. The most able advocate of this theory is Mr. J. C. Nesfield. To use his words:-"The bond of sympathy or interest which first drew together the families or tribal fragments, of which a caste is composed, was not, as some writers have alleged, community of creed or community of kinship, but community of function. Function, and function only, as I think, was the foundation upon which the whole caste system of India was built up."

2. And he goes on to say 2: "Such a theory as the above is not compatible with the modern doctrine which divides the population of India into Aryan and Aboriginal. It presupposes an unbroken continuity in the national life from one stage of culture to another, analogous to what has taken place in every country in

¹ Brief view of the custe system of the North-Western Province and Ondh. The same theory was, however, advocated before Mr. Nesfield by Mr. Ibbetson in the Panjab Census Report of 1881, page 173, sq. ² Luc. cit. 3.

the world whose inhabitants have emerged from the savage state. It assumes, therefore, as its necessary basis, the unity of the Indian race. While it does not deny that a race of 'white-complexioned foreigners,' who called themselves by the name of Arya, invaded the Indus Valley vid Kåbul and Kashmir some four thousand vears ago, and imposed their language and religion on the indigenous races by whom they found themselves surrounded, it nevertheless maintains that the blood imported by this foreign race became gradually absorbed into the indigenous, the less yielding to the greater, so that almost all traces of the conquering races eventually disappeared, just as the Lombard became absorbed into the Italian, the Frank into the Gaul, the Roman (of Roumania) into the Slav, the Greek (of Alexandria) into the Egyptian, the Norman into the Frenchman, the Moor (of Spain) into the Spaniard, and as the Norwegians, Germans, etc., are at the day becoming absorbed into Englishmen in North America, or as the Portuguese (of India) have already become absorbed into Indians. I hold that for the last three thousand years at least no real difference of blood between Aryan and Aboriginal (except perhaps in a few isolated tracts, such as Rajputâna, where special causes may have occurred to prevent the complete amalgamation of race) has existed; and the physiological resemblance observable between the various classes of the population, from the highest to the lowest, is an irrefragable proof that no clearlydefined racial distinction has survived, a kind of evidence which ought to carry much greater weight than that of language, on which so many fanciful theories of Ethnology have been lately founded. Language is no test of race; and the question of caste is not one of race at all, but of culture. Nothing has tended to complicate the subject of caste so much as this intrusion of a philological theory, which within its own province is one of the most interesting discoveries of modern times, into a field of enquiry with which it has no connection. 'Aryan brother' is, indeed, a much more mythical being than Râma or Krishna, or any other of the popular heroes of Indian tradition whom writers of the Aryan school have vainly striven to attenuate into Solar myths. The amalgamation of the two races (the Aryan and the Indian) had been completed in the Panjab (as we may gather from the "Institutes" of Manu) before the Hindu, who is the result of this amalgamation, began to extend his influence into the Ganges Valley, where by slow and sure degrees he disseminated among the indigenous races those social and religious maxims which have been spreading wider and wider ever since throughout the continent of India, absorbing one after another. and to some extent civilising, every indigenous race with whom they are brought into contact, raising the choice spirits of the various tribes into the rank of Brahman, Chhatri, and leaving the rest to rise or fall into the social scale according to their capacities and opportunities. "

3. It is unnecessary to follow Mr. Nesfield through his detailed analysis of the stages through which this differentiation of function was developed. The example, as he attempts to show, was given by the Brahman, who developed from the primitive house priest into the hierophant with the increasing intricacy of his ritual. His example was followed by the Kshatriya, the trader, the agriculturist, and the artisan. Many facts will be noted in succeeding pages illustrative of this process of development.

- The fair and the dark races. will have shown that there is proof of the stratification of the existing races; and we must not overlook the possibility of the basis of caste being found to some extent in the antipathy between the fairer and the darker race which comes out so strongly through the whole range of early Indian myth. This is not directly opposed to the occupational theory of the origin of the caste system, because even its most ardent advocates admit that it began with an attempt on the part of the priestly class to exclude outsiders and monopolise the right to perform worship and sacrifice.
- 5. Mr. Nesfield has, however, gone further and attempted to classify all the existing castes on the basis of occupation. He would divide the existing population, excluding the religious orders and foreign races resident in the Province, into eleven groups. He begins with what he calls the "casteless tribes," who include the so-called Dravidian tribes of the Central Indian plateau, and a collection of vagrants and gypsy-like people,

¹ Loc. cit, 115.

such as Nats, Kanjars, with menials like the Dom and the Muschar. These comprise something like half a million of people. Then we have the "castes allied to the hunting state, " such as Bauriyas, Baheliyas, Pasis, and the like, to the number of nearly two millions. Then we have about the same number of castes "allied to the fishing state"-Meos, Binds, Mallahs, Dhîmars, and so on. Next come some five and-a-half millions of people "allied to the pastoral state," such as Ahirs, Jats, and Gadariyas. These are followed by some six millions of agriculturists—the Lodha, the Kurmi, the Taga, Bhuinhar, and so on. Next come some three millions of Rajputs, who are the "landlord and warrior caste." In the same way he deals with artisans. We find, to begin with, those artisans who preceded the age of metallurgy, who practise trades like the workers in cane and reed, thread and leather, distillery, pottery, and extraction of salt, and ranging from the Bansphor and Dharkar, to the Mochi, Teli, Kalwar, Kumhar and Luniya. These represent nearly nine millions of people. Beyond these again are the artisans "coeval with metallurgy," workers in stone, metals and wood, and ending with dyers and confectioners, aggregating about a million and-a half. To these follow the groups of traders, including more than a million and a-half, and these are succeeded by nearly two and a half millions of the "serving castes," ranging from the Bhangi and Dhobi to the Bhât and the Kâyasth. Last of all come nearly five millions of Brahmans, who comprise the "priestly castes."

- 6. As regards this classification, which has an imposing air of simplicity and completeness, it is necessary to speak a word of caution. If it is meant that this progressive development of function represents the actual, normal course by which, in the ordinary progress of culture, the savage becomes civilised, it may be said that we are too ignorant of the principles of the development of civilisation to be sure that it was conducted on this or similar lines. Further, it may be well to guard against the supposition that this classification of castes in any way represents existing facts. It must not be forgotten that there are few of the present occupational groups which invariably adhere to the original trade or handicraft which may have caused their association in past times. There may be some like the Atishbaz or fire-work makers, the N'alband or farriers, and so on, which do really adhere to the business from which they take their name. But this is certainly not the case with the associations of longer standing. The Chamar is no more always a worker in leather than the Ahir, a grazier; the Banjara, a carrier; or the Luniya, a salt-maker. They all at some time or other cultivate or do field labour, or tend cattle.
- 7. Hence the extreme difficulty of framing a classification of existing castes on the basis of traditional occupation, and this is very clearly brought out in the classification at the last Census, of which an abstract is given in the Appendix to this chapter: when we compare this with their actual occupations as individually recorded this fact comes out clearly. The Ahiwasi,

Baidguar, Belwar, Naik, and Rahbari, an aggregate of 86,674 persons, are classed as "carriers"—a trade which is carried on by no less than 185,431 individuals. There are about 61 millions, which include the agricultural tribes; while Mr. Baillie estimates the actual number of persons connected with the land as no less than 34? There are 43 millions of Brahmans recorded as priests, but only 412,449 declared this as their occupation. There are about 51 millions of so-called pastoral trades, while only 336,995 people recorded cattle breeding and tending as their occupation. instances of this might be largely added to if necessary. What is quite clear is that the existing groups which may have been, and very possibly were, occupational in origin do not now even approximately confine themselves to their primitive occupation.

8. Again, it will be noted how many of these occupational groups have adopted Muham-The effect of the Muhammadan invasion madan names. There is no name on caste. for the aggregate of the boating castes, but Mallah, which is Arabic. There were tailors, of course, from the beginning of things, but they are now known as Darzi, not Sûji: the turner must be an old handicraftsman, but his name, Kharadi, is Arabic. So with the Dafâli, drummer; the Mirâsi, singer; the Tawâif, prostitute; the Rangsâz, painter; the Qalâ'igar, tinner; the Rangrez, cotton printer, and so on. In fact, in the silence of history, we seem to have only a faint idea of the tremendous bouleversement in Indian society, caused by the invasions of brutal invaders like Mahmûd Vol. I. k

of Ghazni and Shahab-ud-din Ghori. They came like a mighty flood over the land, and left the Hindu political and social organism a mass of ruins. To begin with, they broke the power of the Rajput completely and drove him from the fertile domains of the Ganges-Jumna valley to the deserts of Rajputana, or the forests of Oudh. It is to this stupendous event that much of the form of modern Hindu society is due. The downfall of the Kshatriya implied the rehabilitation of the Brahman, and the needs of a new race of conquerors, and of a court at no time lacking in splendour, and with the house of Timur rising to unexampled magnificence, gave encouragement to the growth of new industries and the accompanying reorganization of the caste system under a new environment.

Appendix.

Classification of castes by traditional occupation.

Class.	Ca	ste o	r Tribe). 		Strength.
Military and domiuaut	Bhuinhar	•	•			221,031
	Jåt		•			698,826
	Råjput		•	•		3,633,843
	Taga	•	•	•		128,563
			To	Fa l		4,682,263
Cultivators	. Barai			•		153,421
	Bhar	•	•	•		417,745
	Bhurtiya					423
	Dângi	•	•	•		2,363
	Gâra			•		51,088
	Golapûrab	•				9,723
	Jhojha	•		•	\cdot	26,847
	Kåchhi		•			703,368
	Kamboh	•	•	•		8,578
	Khagi	•	•			43,435
	Kirår	•	•			18,363
	Kisan	•	•	•		364,455
	Koeri	•	•	•		540,245
	Kurmi	•	•	•		2,005,802
	Kunjra	•	•	•		85,529
	Lodha	•	•	•		1,029,225
	Mali .	•	•	•		245,943

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Clean.	Ca	uste o	r Trib	.		Strength.
Cultivators—continued	Meo			•		10,642
	Mewāti	•		•		60,332
	Murão	•	•			664,916
	RAin	•	•			15,243
	Rāwa		•			25,451
	Ror		•	•	.	4,459
	Såini	•	•	•	\cdot	99,245
			То	TAL		6,587,021
Cattle-breeders and Graziers .	Ahar					244,167
Detaile-Difference and Classers .	Ahir	•	•	•		3,917,100
	Dogar	•	•	•		340
	Gaddi		•			51,970
	Ghosi		•			27,760
•	Gûjar	•	•	•		344,631
			To	FAL		4,585,968
Bheop-breeders	Gadariya	•				929,463
Forest and Hill Tribes .	Baiswar			•		1,898
	Bhfi					190
	Bhokes	•				1,208
	Bhuiya			•		849
	Chero		•			4,883
	Goli					21
	Gond			•		8,861
	Kharwar					176

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Class.		Cas	ite o	r Trib	9.		Strength.
Forest and Hill Tril	bes—	Kol			•	-,	68,556
continued.		Korwa	•	•	•	.	89
		Mahra		•	•		699
		Majhwâr		•	•		16,268
		Mānjhi		•			6,122
		Musahar		•	•		40,662
		Soiri		•	•		17,822
		Sonthal				.	1
		Thåru	•	•	•		25,492
				То	Tal		193,731
Priests	•	Bráhman		•	•		4,725,061
		Mahabrahn	an	•	•	1	19,829
				To	FAL		4,744,890
Devotees	•	Faqir		•	•		623,506
denealogists		Bhat		•	•		161,144
Vriters	•	Kåyasths	•	•	•		514,327
Astrologers	•	Joshi	•		•		35,069
fusicians and Ballad Sin	gers	Dafāli	•	•	•		42,075
		Dhårhi	•		•		1,322
		Dom Mirasi			•		28,363
		Panwariya	•	•	•	1	512
				Tor	AL		72,279

Class.	 Ca	ste oz	Tribe			Strength.
Dancers and Singers	 Barwa		٠.			1,631
•	Beriya	•	•	•		15,313
	Bhagat		•	•		485
	Gandharb	•	•			664
	Hurkiya	•	. •			801
	Kathak	•	•			2,034
	Paturiya	•	•			4,714
	Rådha	•		•		4,354
	Tawaif	•	•	•		22,969
			Тот	PAL		62,9 65
Actors and Mimes	 Bhand	•				4,014
Traders	 Banya		•			1,369,052
	Bhâtiya			•	- 1	265
	Bohra	•	•	•		1,131
	Dhûsar Bh	Arga	7 a			12,279
•	Khatri	•	•	•		46,250
			To	f a l		1,428,997
Pedlars	 Bisāti	•	•	•		959
	Ramaiya	•	•	•		4,095
			То	TAL	•	5,054

Class.	C	aste c	r Tribe	•		Strength.
Carriers	. Ahiwasi		•	•		9,502
	Baidguår	•		•		420
	Banjara		•			67,097
	Belwar	•	•			6,194
	Náik		•			2,563
	Rahbari	•	•	•	1	898
			Тот	AL		86,674
Goldsmiths	. Sunår		•			255,629
Barbers	. Nai		•			862,273
Blacksmiths	Lohar					592,220
	Na'lband	•	•	•		429
			То т	АĽ	-	592,649
Carpenters and Turners	. Barhai	•	•			559,617
	Kharādi	•	•	•		1,204
			Тота	L		560,821
Painters	. Rangeåz		•			1,486
Masons	. Råj		•			6,633
Brass and Copper Smiths	. Jastgar		•			13
	Qala'igar			•		89
	Kasera	•				7,273

Class.	Cast	e or T	ribe.		_	Stren; th.
Brass and Copper Smiths— continued.	Rangdhar Thathera	•		•		185 21,861
			Тот	A L		28,921
Tailor	Darzi	•		•		228,926
and Confectioners	Bharbhûnja		•	•		310,216
	Halwāi	•	•	•	-	96,246
			Тот	L		406,462
Porfumors, Druggists, Sellors of Betol Leaf.	Gandhi	•		•		858
of Betel Leaf.	Tamboli	•	•	•	•	73,943
			Тота	L		74,801
Weavers	Jul ā ha	•	•			880,231
	Kori	•	•	•	$\cdot $	919,750
	Panka	•	•	•		6,502
			Тот	L		1,806,483
Cloth Printers and Dyers .	Chhipi	•	•			35,177
	Rangrez	•	•	•	•	35,143
			Tota	LE.		70,320

Class.		aste d	or Tribe.		Strength.
Washermen	. Dhobi				658,745
Cotton Cleaners	. Dhuna	•			401,987
	Kadhera	•		•	51,756
			Total		453,743
Oil Pressers	. Teli .			•	934,080
Potters	. Kumhar				713,000
Glass and Lac Workers	. Chûribâr				28,953
	Lakhera				3,763
	Manihar				65,630
	Potgar	•		•	12
			Total		100,023
Bead Stringers	Patwa	١.			30,977
Firework Makers .	. Âtishbâz				534
Salt and Earth Workers	. Biyâr				18,821
	Beldår	•			37,299
	Dhangar			•	519
	Ghasiyâra	•	• •		198
	Luniya	•	• •		412,822
			Total		469,659
Collectors of Goldsmiths Refuse.	Niåriya	•		·	258 4,651

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Class.	Ca	ste o	r Tribe.		Stren :th.	
Iron Smelters	Agariya Saun	•			988 9 57	
			TOTAL		1,195	
Fishermen, Boatmen, Palan-	Bargah	•	•		918	
quin Bearers, Cooks, etc.	Bargi		•		1,076	
	Båri		•		69,708	
	BhatiyAra		•		30,658	
	Bihishti	. •	•		80,147	
	Chain		•		28,610	
	Gond		•		115,651	
	Gorchha				963	
	Kahār				1,191,560	
	Kewat				315,882	
	Lorha				2,622	
	Mallâh	•	•		369,008	
	Mukeri		•		6,245	
	Nanbai		•		2,177	
	Sejwāri	•	•		286	
			TOTAL		2,215,611	
Rice Huskers	Barwar	•			2,379	
	Kûta		• ,	•	4,020	
			Total	•	6,498	

Class.			Ca	ste o	r Tribe			Strength.
Distillers	•	•	Kalwår	•	•	•		348,790
Toddy Drawers .			Bind	•	•			76,986
			Tarmâli	•	•	•		27
					То	TAL	•	77,013
Butchers	•	•	Chik		•	•		9,430
			Khatîk					189,925
			Qassāb	•	•	•		148,516
					То	TAL-		347,871
Lime Burners .			Sunkar	•		•		1,396
Leather Workers			Chamâr		•			5,816,487
			Dabgar	•	•	•		1,482
			Dhålgar					8,019
			Mochi	•	•	•	\cdot	11,693
					To	TAL		5,829,707
Village Watchmen					 •••			80,574
			Balâhar	•	•	•	\cdot	2,359
			Boriya	•	•	•	$ \cdot $	26,909
			Dhânuk	•	•	•	-	146,190
			Dh à rhi	•	•	•	•	12,972
			Khangar	•	•	•	\cdot	32,929
			Kotwar	•	•	•	\cdot	97

Class.	0	aste o	r Tribe.		Streng*h.
Village Watchmen— continued.	Pahriya Pāsi	•	•		495 1,219,311
			Тота	L.	1,521,836
Scavengers	Bhangi Domar		•		414,946
		·	Тота	L.	430,983
Grindstone Makers and Stone Quarriers.	Khumra			•	5,198 3,730
Knife Grinders	Saiqalgar	•	•		4,208
Mat Makers and Cane Split-	Bansphor	•	•		17,333
ters.	Basor	•	•		25,447
	Dharkar	•	•		29,639
	Dom	•	•		270,560
	Dorha	•	•		68
	Dusådh	•	•		82,913
	Kharot	•	•		5,641
	Pankhiya		•		013
	Tarkihår	•	•	• •	2,747
			Total		435,261
Iunters, Fowlers, etc	Aher i ya	•	•		19,768
	Bahelya	•	•		83,755
	Bandi	٠,	•		110

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Class.	Co	Strength.				
Hunters, Fowlers etc., —	Bangali	•	•	•		1,353
continued.	Gandhila		•	•		134
	Gidiya	•	•	•		17
	Kanjar	•	•	•	•	17,873
·			Тот	AL		73,010
Miscellaneous, and Disreput-	Baddhik		•			126
able Livers.	Barwar	•				2,703
	Bawariya					2,729
	Bhantu			•	,	372
	Dalera	•		•		2,223
	Håbûra	•				2,596
	Harjala	•	•			275
	Hijra	•	•			1,125
	Sansiya	•	•	•		4,290
	Siyarmar		•	•		• 1
			Тот	AL		16,450
Tumblers and Acrobats	Nat	•	•			63,584
Castes foreign to the Province	Satgop					177
	Såd	•	•	•	-	147
			Тота	L		324

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Class.	Class	Strengt.				
Indian Nationalities not re-	Bhotiya		•	•		7,467
turned by castes.	Mandrāji		•			81
	Marhatta	•		•	.	732
	Pindâri	•	•	•		27
			To	ral		8,527
Sectarian Castes	Nau-muslim	ì				88,444
	SAdh	•	•	•	•	1,870
			Тот	PAL		90,314
Non-Indian Asiatic Races .	Biloch					13,672
	Irâqi	•	•	•		11,677
	Mughal			•		76,673
	Pathan	•	•	•		700,393
	Shaikh	• .	•	•		1,333,566
	Sayyid			•		242,811
·	Turk	•	•	•	1	4,994
			Тот	AL		2,383,786
Non-Asiatic Races	Armenians .	•	•	_,•		54
	Europeans	•	•	•	•	27,941
	Habshi	•	•	•		194
			Тот	A L		28,189

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Class.			Caste or Tribe.					Strength.
Eurasians	•	•	Eurasians	•				7,040
Christian Converts	•	•	Native Ch	ristian		•		23,406
Castes, unspecified	•	•		••••	•			22,489
Provincial Total	•		Hindu	•				40,380,168
			Musalmân	•	•			6,346,667
			Jaina	•				84,601
			Christian	•	•			58,441
			Arya					22,053
			Sikh					11,343
			Buddhist					1,387
			Parsi	•		•		842
			Jew	•	•			60
			Brahmo	•				14
			Deist	•	•-			8
			Unspecific	ì	•	•		22
				Brand	Тот	A L		46,905,085

CHAPTER IV.

TRIBAL NOMENCLATURE.

The question of the origin of tribal nomenclature is a very interesting one, but too Territorial titles. wide for detailed analysis at present. The broad features of it are plain enough. We have, to begin with, the territorial title. Such abound in various forms all through the tribal lists, and the preference shown for special places, raises many curious considera-To attempt a rough classification of this kind of title, we have first those of the most general kind, such as Desi, "of the land," and Pardesi, "from beyond the land." Then come Pûrabi, "Eastern," Dakkhinâha, "Southern," Pachhiwaha, "Western," and Uttaraha "Northern," which are arranged in the order of their popularity. We have next names indicating geographical areas, such as Madhesiya, "residents of Madhyadesa," "the middleland," roughly speaking, bounded by the Himalayas on the north, the Vindhyas on the south and along the Ganges Plain from the Panjab frontiers to Allahâbâd. Similar to this is Antarvedi, or "those resident in the Lower Ganges-Jumna-Duab," from about Etawa to the junction at Allahabad; and Banaudhiya, or those of South Oudh, with parts of Azamgarh, Jaunpur and Benares.

2. Next we have names taken from the position of Names derived from tribes and clans in relation to the great rivers—Gangapari, "those

beyond the Ganges," Jumnapāri, "those beyond the Jumna," and, most popular of all, Sarwariya, or Sarjupāri, "those beyond the Sarju."

- 3. Then we have a set of names derived from famous cities which have long sunk Names derived from famous cities. into decay, such as Kanaujiya, "those of Kanauj;" Srivastāvya, corrupted into Sibāstav or Båtham, from Sråvasti, in North Oudh, now represented by Sahet-Mahet. Another of these ruined cities is Sankisa, in the Farrukhâbâd District, which gives its name to the Saksena Kåyasths, and to many other tribal sections. If Dhusiya is a corruption of Jhusiya it embodies the name of the old town of Jhusi, on the Ganges, the capital of King Harbong, who is famous in folklore as the hero of many tales of the "Wise men of Gotham" type. Why Jais, now a petty town in the Râê Bareli District, gave its name to the numerous Jaiswar sections, no one can tell, except on the supposition that it was a much more important place than it is now. The ruins and ancient mounds at Ahâr and Baran prove their former greatness. The name of the ancient kingdom of Magadha survives in that of the Magahiya Doms and many other tribal sections.
- 4. The famous religious sites throughout the Province

 Names derived from have naturally left their trace on the caste nomenclature—such are

 Ajudhya, the land of Braj, Mathura and Brindaban,

 Gokul and Hardwar, Chunar and Rajghat, which are all represented; but it is curious how little trace there is of Prayaga or Allahabad, and Kashi or Benares, while

place: like Bindhâchal, Badarinâth, Bithûr and Batesar are not found at all.

- 5. Among existing towns and cities within the Province, Amethi, Azamgarh, Bahraich, Names derived from other towns. Ghazipur, Gorakhpur, Hamîrpur. Jalesar, Mainpuri (in connection with its Chauhans), Partâbgarh, Râjpur, Râmnagar, Râmpur, Fatehpur, Sikri (if the theory be correct that the name of the Sakarwar sect is derived from it), Jaunpur (in remembrance of its Sharqi Kings), give their name to many But the great capitals like Delhi and Agra, sections. probably owing to their comparatively recent origin, have left little trace, and Lucknow is not found at all; while Cawnpur (Kanhpur) gives its name to an important Rajput sept, and many sections of less important tribes.
- 6. Many of these local names are taken from places Names derived from outside the Province. From Bengal places outside the province. we have Baksar, Bhojpur, Gaur (if the old Bengal capital has anything to say to the many tribes and sections of the name), Hâjipur, Patna; from the Panjâb, Panjâbi, Lâhauri and Multâni; from the North, Naipâli, Janakpuri, Kashmîri; from the far West, Bhatner, Gujarât, Indaur, Jaypur, Jodhpur, Mârwâr, Osi, and Pâli are all found; from Madras we have Karnâtak; from Persia, Shirâzi.
- 7. It is a curious fact that so few of the tribes men
 Names derived from ancient tribes.

 tioned in the Mahâbhârata and in mediæval lists, such as those of the Vishnu Purâna, have left their trace in the tribal Vol. I.

nomenclature. . Panchâla, the great kingdom which extended north and west of Delhi, and from the Himalaya to the Chambal, has disappeared. The Abhiras, in name at least, are represented by the Ahîrs: the Ambashthas by one very doubtful legend with the Amethiya Rajputs: the Gahvaras or Girigavaras with the Gaharwar Rajputs: the Haihayas with the Hayobans: the Kambojas with the Kambohs: the Kaivartas with the Kewats: the Khasakas or Khasikas with the Khasiya Rajputs: the Kulindas possibly with the Kunets: the Målavas with the Malavis: the Malas with the Mals: the Nishadas with the Nikhad section: the Takkas with the Tank Raiputs: the Tomaras with the Tomars: the Yadavas with the Jadons. But of the Angas of Bhagalpur, the Aparakashis near Benares, the Bahlikas, the Bahîkas, the Bahayas, the Bhojas, the Kûrus, the Mekâlas, the Sâkas, Salwas, Surasenas, Yamunas, there is perhaps no trace in the existing caste lists. The fact seems to be that these were nations or tribes, and it was on the break up of their tribal organization that the existing castes arose. As Dr. Robertson Smith showed, the same state of things existed in early Arabian History.1

8. Next to these names derived from the local areas occupied by tribes, septs, and sections, we have the eponymous titles derived from the worthies of the ancient days. Thus Vatsa seems to give his name to the Bachgoti, Raja Vena to the Benbans: the Rishi Bharadwaja constantly appears,

¹ Kinekip, 239.

while Vasishtha is absent. Råja Durga is represented in the Durgbansis; and we meet constantly with Garga, Gautama, Paråsara, Raghu, and Sandila. Later in history come saints and holy men like Kabîr, Lâlbeg, Madâr, Malûkdâs, and Nånak. Akbar, Humâyun and Shâlijahân have disappeared, and perhaps the only monarchs of the Delhi line who have survived in the caste names are Shêr Shâh and Salîm Shâh, who give their name to two divisions of the Bhathiyâras. A sub-caste of the Chhîpis take their name from Todar Mal, the famous minister of Akbar.

- 9. Much of the caste nomenclature is taken from Names derived that of the famous Råjput septs who from Råjput septs. employed or protected the menial peoples. No names recur more often among the sections of the inferior castes than Chauhân, Gaharwâr, Gahlot, Bargûjar, Råthaur, Kachhwâha, Jâdon and Tomar, which possibly represent the serfs and helots attached to them.
- titles, the Bardhiya, "ox-men;" Bedbåf, "cane twisters;" Båzigar, "acrobats;" Beldår, "spademen;" Bhainsaha, "buffalo-men;" Bhusiya, chaff men;" Chiryamår, "fowlers;" Chobdår, "macebearers;" Dhålgar, "shield makers;" Dhankûta, "grinders of paddy;" Dhånuk, "bowmen;" Dharkår, "rope twisters;" Dhelphor, "clod breakers;" Dhenkuliya, "those who work the water lever;" Dhobi, "the washermen;" Dholi, "drummers;" Gadariya, "shepherds;" Ghosi, "those that shout after the cattle;" Guåla, "cow-keepers;" Hardiya, "turmeric growers;"

Jauhari, "jewellers;" Jonkaha, "leech men;" Julaha, "thread makers;" Kamangar, "makers of bows;" Khalranga, "dyers of hides;" Kingriya, "violin players;" Kisan and Koeri, "ploughmen;" Kanchhand, "makers of weavers' brushes;" Kuppesaz, "leather vessel moulders;" Lakarhar, "the workers in wood;" Lohiya, "the dealers in iron;" Luniya, "the saltmen," and Labana, "the salt carriers;" Machhimara, "the fish-killer;" Manihar, "the jeweller;" Pahlwan, "the wrestler;" Pattharaha, "the stone workers;" Pawariya, "the singer on a mat;" Piyazi, "the growers of onions;" Singiwala, "the cupper," and Sirkiband, "the people who live under a thatch."

Personal or contemptuous sense. The sweeper is Mehtar or "prince," and Bhangi, "the rascal who intoxicates himself with hemp:" in the same range are Barpagwa "he that wears the broad turban;" Kabûtari, "she that flirts like the pigeon;" Kalkamaliya, "they that wear black blankets;" Kâmchor, "the loafer;" Kanphata, "he with the torn ears;" Kodokhânê, "they who eat the kodo millet;" and Maskhân, "the eaters of flesh." Like these are the titles of Khalîfa for a cook or tailor, Jamadâr for a sweeper, and so on."

¹ Some of Mr. Nesfield's identifications and derivation of tribal names must be received with caution e.g., the connection of the Musahar and Bari; of the Koli and Koiri with the Kol; the Kalwar with the Kharwar or Khairwar; the Badi with the Bhat.

12. Incidentally some reference has been elsewhere made to totemism in connection Totemistic titles. with the origin of exogamy. From the details which are given in the following pages, and need not be repeated here, it will be seen that there are undoubted survivals of totemism among some of the Dravidian and menial tribes. These take the form of section names obviously derived from those of animals, plants, trees, and the like, the destruction, eating or even touching of which by members of the section whose names are thus derived is prohibited by a rigid tribal sanction. Though the evidence for the existence of totemism among at least one part of the population of this part of India seems sufficient, it will be seen that it now-a-days lurks only among the most primitive tribes. The fact seems to be that, like so many usages of the kind, it has been carried away by the flood of Brahmanism which has overflowed the land. There is a constant tendency for tribes as they rise in the social scale to adopt the Brâhmanical gotras, because it is a respectable fact to belong to one of them. Thus all the stricter Hindu castes, like Banyas, Khatris, and even Kâyasths, recognise the gotra. The fiction of common descent from the eponymous ancestor naturally disappears, and among such people the gotra has no higher significance than the pedigree worked up to order in the Herald's College, which ranks the novus homo through the use of a common crest and coat-of-arms with the great houses of Cavendish, Russel, or Howard.

13. We have seen that it is in the groups or camps The family and the of the vagrant tribes like the Beriya, sept. Hâbûra and Sânsiya, that we must look to find what is perhaps the most primitive form of human association, and that the family was almost certainly not the primitive unit, but the sept. The family, in short, arose out of the sept when the stage arrived at which paternity and the incidents connected with it came to be recognised. But of the real tribal form of caste in which the association is based on actual or assumed community of blood through a common ancestor, we find little or no trace, except as Mr. Ibbetson 1 showed to be the case among the Pathans and Bilûches of the western frontier, who are foreigners in this part of India. But even here the fiction of common descent is being gradually weakened by the wholesale admission of outsiders into the fraternity, who do not even pretend to be able to establish a genealogical connection with the original founder of the sept. Here, too, the differentiation of industries is leading to a distinction, even among the members of the association linked together in theory by the bond of blood. In theory any Pathan, Mughal or Sayyid may marry any girl of his tribe; but if he falls in social position or adopts any degrading occupation his difficulty in marrying into a respectable family is as difficult as it would be in Germany or even in some grades of English society for a parvenu to marry into a family whose claims to rank are undisputed.

¹ Panjab Ethnography, 176.

14. To return to the occupational type of caste, there is here, as Mr Ibbetson 1 has already Distinctions of the occupational type. pointed out, a further distinction. There is the true occupational caste like the Nai, Chamar, or Bhangi, and there is the trade-guild association, which is much more flexible than the former, and is generally found in towns, and bears a Muhammadan name, like the Darzi, Âtishbâz, or Nâlband. This form is most unstable at the present day, and one of the main difficulties of the classification of caste statistics lies in the fact that from one decennial period to another new groups are constantly organizing themselves by a process of fission from other groups. Thus the Baghban, or gardener, is an offshoot of the Kachhi, the Sangtarash or stone-cutter, from the Gonr, or others who engage in similar industries, the Mewafarosh, or fruit-seller, and the Sabzifarosh, or seller of herbs, from the Kunjra or greengrocer. Here, in fact, we can stand and watch the creation of new so-called castes before our eyes. And the process is facilitated by the creation of new religious groups, which base their association on the common belief in the teaching of some saint or reformer. Most of these sects are connected with the Vaishnava side of Hinduism, and are devoted to the solution of much the same religious questions which beset the searcher after truth in western lands. All naturally aim at the abolition of the privileges and pretensions of the dominant Brahman Levite, and the establishment of a purer and more intellectual form of public worship.

¹ Loc. cit. 178.

CHAPTER V.

EXOGAMY.

- 1. No enquiry into the social relations of the Hindus can leave out of account the thorny subject of the origin of exogamy. By exogamy is generally understood the prohibition which exists against a man marrying within the group to which he belongs: to follow Mr. D. McLennan's definition, exogamy is prohibition of marriage between all persons recognized as being of the same blood, because of their common blood-whether they form one community or parts of several communities, and accordingly it may prevent marriage between persons who (though of the same blood) are of different local tribes, while it frequently happens that it leaves persons of the same local tribe (but who are not of the same blood) free to marry one another. "Endogamy," on the other hand, "allows marriage only between persons who are recognised as being of the same blood connection or kindred, and if, where it occurs, it confines marriage to the tribe or community, it is because the tribe regards itself as comprising a kindred."
 - 2. Before discussing the possible origin of exogamy

 Various forms of it may be well to explain some of its

 exogamy. various forms, of which numerous

 details, so far as it has been possible to ascertain them,

 are given in the subsequent pages. We have, then, first

¹ Quoted by Risley, Tribes and Castes, I., Introduction, XLIII.

the Brahmanical law of exogamy. Persons are forbidden according to the Sanskrit law-books, to intermarry, who are related as sapindas, that is to say, who are within five degrees of affinity on the side of the father. The person himself is counted as one of these degrees, that is to say, two persons are sapindas to each other, if their common ancestor being a male is not further removed from either of them than six degrees, or four degrees where the common ancestor is female.

3. These prohibitions form a list of prohibited degrees in addition to the ordinary The gotra. formula, which prevents a Brahman or a member of those castes which ape the Brahmanical organization, from marrying within his gotra or exogamous section. The word gotra means "a cow-pen," and each bears the name of some Rishi or mythical saint. from whom each member of the group is supposed to be descended. Theoretically all the Brahmanical gotras have eight great ancestors only-Visvamitra, Jamadagni, Bharadvaja, Gautama, Atri, Vasishtha, Kasyapa, and Agastya. These occupy with the Brahmans pretty much the same position as the twelve sons of Jacob with the Jews: and only he whose descent from one of these mighty Rishis was beyond all doubt could become a founder of a gotra. The next point to remark is that, as Mr. Ibbetson has pointed out, the names of many

¹ Manu, Institutes, III., 5, and other authorities quoted by Mayne, Hindu Law, 78.

For further details see Haug Aitareya Brahmanam, II., 479 sq.

Panjab Ethnography, 182.

of the founders of these gotras appear among the ancient genealogies of the earliest Rajput dynasties, the Rajas in question being not merely namesakes of, but distinctly stated to be the actual founders of the gotra; and it would be strange if enquiry were to show that the priestly classes, like the menials, owe their tribal divisions to the great families to whom their ancestors were attached.

All that we know at present about the evolution of the Brahmanical tribal system tends to confirm this theory. At any rate, whatever may be the origin of these Brahmanical gotras, it must be remembered that the system extends to all respectable Hindus. As soon as a caste rises in the social scale a compliant priest is always ready to discover an appropriate gotra for the aspirant, just as an English brewer, raised to the peerage, has little difficulty in procuring a coat-of-arms and a pedigree which links him with the Norman conquest. It is obvious in such cases that the idea of common descent from the eponymous founder of the gotra becomes little more than a pious fiction. But among many of the Rajputs who have been promoted at a later date, and in particular with more recent converts to orthodox Hinduism from the forest tribes, with a comical disregard for the theory of gotra exogamy, we find the sept enjoying only a single gotra, and this is very often that of Bharadvaja, which is a sort of refuge for the destitute who can find no other place of rest. As has already been shown, some of the sectional titles are eponymous, like those of the gotras named after the

famous Rishis; others like the Durgbans Rajputs take their name from an historical personage; others, again, are totemistic, and others purely territorial.

4. Passing on to the inferior castes, such as those of the agriculturists, artisans, and meni-Exogamy among the lower castes. als generally, we find very considerable differences in their internal structure: some are divided into regular endogamous sub-castes, which again are provided with exogamous sections, or, where these are absent, practise a special exogamous rule which bars. intermarriage by reckoning as prohibited degrees seven (sometimes more or sometimes less) generations in the descending line. But it is obvious that, as in the case of Brahmans, this rule which prohibits intermarriage within the section, is one-sided in its application, as Mr. Risley remarks:--"In no case may a man marry into his own section, but the name of the section goes by the male side, and consequently, so far as the rule of exogamy is concerned, there is nothing to prevent him from marrying his sister's daughter, his maternal aunt, or even his maternal grandmother." Hence came the ordinary formula which prevails generally among the inferior castes that a man cannot marry in the line of his paternal uncle, maternal uncle, paternal aunt, maternal aunt. But even this formula is not invariably observed. What the low caste villager will say if he is asked regarding his prohibited degrees, is that he will not take a bride from a family into which one of his male relations has married, until all recollection of the relationship has disappeared. And as rural memory runs hardly

more than three generations, any two families may intermarry, provided they were not connected by marriage within the last sixty or seventy years. It is only when a man becomes rich and ambitious, begins to keep an astrologer and Pandit, and to live as an orthodox Hindu, that he thinks much about his *gotra*. To procure one and have the proper prohibited degrees regularly worked out is only a matter of money.

- 5. Having thus endeavoured briefly to explain the rules of exogamy which regulate the different classes of Hindus, we are now in a position to examine the various explanations which have been suggested to account for this custom.
- 6. The earliest theory was that of Mr. McLennan, McLennan, who began by calling attention to the fact that there are numerous survivals of marriage by capture, such as the mock struggle for the bride and so on, to which more particular reference is made in another place: that these symbols show that at one time people were accustomed to procure their wives by force. He went on to argue that among primitive nomadic groups, where the struggle for existence was intense, the girls would be a source

The formula of Musalman exogamy is thus given in the Quran, Surah.

IV., 27:—"Ye are forbidden to marry your mothers, your daughters, your sisters and your aunts both on the father's and on the mother's side; your brother's daughters and your sister's daughters; your mothers who have given you suck and your foster sisters; your wives' mothers and your daughters-in-law born of your wives with whom ye have cohabited. Ye are also prohibited to take to wife two sisters (except what is already past) nor to marry women who are already married."

² Studies in Ancient History, 75 sqq.

of weakness to the community: such children would be ill-protected and nourished, and female infanticide would occur. Hence, owing to the scarcity of brides, youths desirous of marrying would be obliged to resort to violence and capture women by force from the groups. This would in time produce the custom in favour or, or the prejudice against, (which in the case of marriage would soon have the force of tribal law) marrying women within the tribe. This theory has been criticized at length by Mr. Herbert Spencer and Dr. Westermarck¹ mainly on the following grounds :-- "The custom cannot have originated from the lack of women, because the tribes that use it are mostly polygamous. It is, again, not proved to prevail among races which practise polyandry. The evidence of the widespread custom of female infanticide among groups in this assumed stage of social development is not conclusive. Primitive man does not readily abandon the instinct of love of the young which he possesses in common with all the lower animals, and women, so far from being useless to the savage, are most valuable as food providers. Further, there may be a scarcity of women in a tribe, and youths unable to find partners be forced to seek wives in another group, the difficulty remains why marriage with surviving tribal women should not only be unfashionable, but prohibited by the severest penalties; in some cases that of death. The position of such women would be nothing

¹ Principles of Sociology, I., 614, eqq. : History of Human Murriage, 311, eqq.

short of intolerable, because they could not marry unless an outsider chose to ravish them."

7. Conscious of these and other difficulties which Mr. McLennan's exsurrounded Spencer's theory of exogamy. planation, Mr. Herbert Spencer suggested another theory. According to him' exogamy is the result of the constant inter-tribal war which prevailed in early societies. Women, like all other livestock, would be captured. A captured woman, besides her intrinsic value, has an extrinsic value: "like a native wife she serves as a slave; but, unlike a native wife, she also serves as a trophy." Hence to marry a strange woman would be a test of valour, and non-possession of a foreign wife a sign of cowardice. The ambition, thus stimulated, would lead to the discontinuance of marriage within the tribe. This theory is, as has been shown by Mr. Starcke and Dr. Westermarck, open to much the same objections as that of Mr. McLennan. As before, even if it became customary to appropriate foreign women by force, we are a long way from the absolute prohibition against marrying women of the The desire of the savage for polygamy would impel him to marriage with any woman whether of the tribe or not. The women of a tribe habitually victorious in war would be condemned to enforced celibacy: a usage based on victory in war could not have extended to the vanquished: the powerful feeling against

¹ Loc. cit. I., 619, sqq.

² Primitive Family, 216, eqq.

Bistory of Human Marriage, 316 sq.

marriage with near relations could not have arisen merely from the vain desire to possess a woman as a trophy: and lastly, we have no examples of a tribe which did or does marry only captive women, or, indeed, in which such marriages are preferred.

- 8. Sir John Lubbock's theory again depends on Lubbook's theory of his theory of what he calls comexogamy. munal marriage, by which all the women of the group were at the general disposal of all the males. This, however, he thinks, would not be the case with women seized from a different tribe. theory, so far as it is concerned with communal marriage and polyandry, is discussed elsewhere. It is enough here to say that the evidence for the existence of either among the primitive races of this part of India appears entirely insufficient, and it is difficult to understand. even if communal marriage prevailed, how women captured, as must have been the case, by the general act of members of the group, could have been protected from that form of outrage which would naturally have been their lot.
- 9. Mr. Starcke in his account of exogamy attempts to draw a distinction between the license which would permit intercourse between kinsfolk and prohibit marriage between them:—"The clan, like the family, is a legal group, and the groups were kept together by legal bonds long

¹ Origin of Civilisation, 135, eq.

² Primitive Family, 230, sq.

before the ties of blood had any binding power. The same ideas which impelled a man to look for a wife outside his ramily, also impelled him to look for her outside the clan." This depends upon the further assumption that early marriage was not simply a sexual relation, a fact which he can hardly be considered to have fully established.

10. All these theories, it will be observed, base exo
Tylor's theory of gamy more or less on the abhorrence of incest. Dr. Tylor, on the other hand, represents it as a means by which "a growing tribe is enabled to keep itself compact by constant unions between its spreading clans." That exogamy may have been a valuable means of advancing political influence is true enough, but, as Dr. Westermarck objects, it does not account for the cases in which intertribal cohabitation was repressed by the most stringent penalties, even by death.

11. Next comes that advocated by Mr. Morgan*

Morgan's theory of and others, that it arises from the recognition of the observed evils of intermarriage between near relations. This theory has been with some slight modifications accepted by Dr. Westermarck and Mr. Risley.* Briefly put, it comes to this: No theory of exogamy can be satisfactorily

¹ Journal Anthropological Institute, XVIII., 267, eqq.

² Loc. oit., 317.

Ancient Society, 421.

Loc. cit. Chapter XV.

^{*}Tribes and Castes of Bengal, Introduction, LXII.

based on any conscious recognition by the savage of the evils of interbreeding. Of all the instincts of primitive man the erotic are the most imperious and the least under control. To suppose that a man in this stage of culture calmly discusses the question whether his offspring from a woman of his group are likely to be weaklings is preposterous. But the adoption of marriage outside the group would, in the end, by the process of natural selection, give the group practising it a decided physical advantage. As Mr. Risley puts it :-"As a result of the survival of the fittest the crossed families would tend more and more to replace the pure families, and would at the same time tend to become more and more exogamic in habits, simply as the result of the cumulative hereditary strengthening of the original instinct. It would further appear that the element of sexual selection might also be brought into play, as an exogamous family or group would have a larger range of selection than an endogamous one, and would thus get better women, who again, in the course of the primitive struggle for wives, would be appropriated by the strongest and most warlike man."

12. This theory, which bases exogamy on the unconscious result of natural selection, gradually weeding out those groups which persisted in the practice of endogamy, and replacing them by a healthier and more vigorous race, seems on the whole best to account for existing facts. It is, however, perhaps premature to suppose that in all cases the same end was reached by the same course. All through the myths of early India

nothing comes out more clearly than the instructive hatred of the Arya or white man for the Dasyu, or the man of the black skin. The balance of opinion now seems to be moving in the direction of assuming that the so-called Aryan invasion was much more moral than physical, that the attempt to discriminate between the ethnological strata in the population is practically impossible. The conversion may have been the work, not of armies of invaders moving down the valleys of the Ganges and Jumna, but of small bodies of missionaries who gradually effected a moral conquest and introduced their religion and law among a population with whom they ultimately to a large extent amalgamated. That some form of exogamy was an independent discovery made by the antochthones prior to their intercourse with the Aryans seems certain; but it is possible that the special form of prohibited degrees which was enforced among the higher races may have been to some extent the result partly of their isolation in small communities among a black-skinned population, and partly, as Dr. Tylor suggests, as a means of enhancing the political importange and establishing the influence of these groups. That this procuring of suitable brides from foreign groups was sometimes impossible is proved by the curious Buddhistic legend that the Sakyas became endogamous because they could get no wives of their own rank, and were in consequence known as "pigs" and "dogs" by their neighbours.1

¹ Spencer Hardy, Manual of Buddhism, 136, 293, 318.

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13. There is, however, another side to the discussion

Exogamy and on the origin of exogamy which must not be neglected. In another place I have collected some of the evidence as to the existence of totemism in Northern India.1

The present survey has given indication of the existence of totemistic sections among at least twenty-four tribes, most of whom are of Dravidian origin.

Now we know that one of the ordinary incidents of totemism is that persons of the same totem may not marry or have sexual intercourse with each other, and it is perhaps possible that, among the Dravidians at least, one basis of exogamy may have rested on their totemistic group organization. The indications of totemism are, however, too vague and uncertain, being mainly based on the fact that the names of many of their sections are taken from those of animals and plants, to make it possible at present to express a definite opinion on such an obscure subject.

¹ Introduction to Popular Religion and Folklore, 278, eqq.

² Frazer, Totemism, 58, eqq.

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CHAPTER VI.

FORMS OF HINDU MARRIAGE.

Reference has already been made to the question of communal marriage in connection Communal marriage. with the origin of exogamy. It has been observed that the evidence is insufficient to justify the belief that among any of the tribes or castes of this part of India the women are at the common service of all the men of the group. On the authority of a compilation entitled, "The People of India," it has been regarded as established that "the Teehurs of Oudh live together almost indiscriminately in large communities, and even when two people are regarded as married the tie is but nominal." This has been since quoted as one of the stock examples of communal marriage in India.3 Now of the Tiyars we have fairly complete accounts. The Oudh people of that name are a sept of Rajputs in the Sultanpur District, who do not appear in the enumeration of the last census. There is another body of Tiyars who are a sub-caste of the Mallah, or boatman class, found to the number of 1,865 souls in the Ghazipur District. They are numerous in Behar and Bengal, and Mr. Risley has given a full account of them.⁸ There is no evidence whatever that anything like communal marriage

¹ II. Page 85.

² e. g., by Lubbook, Origin of Civilisation, 89.

³ Tribes and Castes of Bengal, II., 328, eqq.

prevails among them. The fact seems to be that by the necessities of their occupation the husbands leave their wives for long periods at a time and go on voyages as far as Calcutta. That a high standard of female morality is maintained during their absence it would be rash to assert: but this is very different from communal marriage. A rather better example comes from the Beriyas, one of the nomadic and criminal gypsy tribes. The girls of the tribe are reserved, in the Central Ganges-Jumna-Duab, for prostitution, and if any member of the tribe marries a girl devoted to this occupation, he has to pay a fine to the tribal council. This is what Sir John Lubbock would term "expiation for marriage," the annexation of the woman by one individual man of the group being regarded as improper. 1 Dr. Westermarck, it may be remarked, disputes the connection of this custom with communal marriage.2

2. It is true that among many of the Dravidian tribes and those of the lower Himâlayas, like the Thârus, the standard of female morality is very low. Intrigues of unmarried girls, or even of married women, are very lightly regarded provided the paramour is a clansman. Numerous instances of customs of this kind will be found in the following pages. The penalty on the relatives of the offenders is usually a fine in the shape of a compulsory feast to the tribesmen. On the other hand, the penalty is much more

¹ Origin of Civilization, 126.

² History of Human Marriage, 73.

severe if the woman's lover belongs to a strange tribe. If he belongs to one of the higher tribes, the punishment is much less than if he belongs to one of the degraded menial races, such as the Dom, Dharkar, or Bhangi. In such cases the woman is almost invariably permanently excommunicated. The tolerance of intertribal immorality, while significant is, however, far from actually legalised community of women.

3. The custom of the jus primæ noclis has been also adduced as a proof of the existence of The jus primæ woctis. communal marriage. Of this the examples collected in the present survey are slight and inconclusive. The Ahrrs and many similar tribes have a custom of paying a fee to the village landlord at a mar-This is known as mandwana from mando, the hut or pavilion in which the marriage is performed. This is hardly more than one of the common village manorial dues, and it is pressing the custom to an illegitimate extent to regard it as a commutation for the jus primæ noctis. There is reason to believe that in comparatively modern times some of the Rajas of Riwa, a native state bordering on these Provinces, in their annual progresses, insisted on a supply of girls from the lower tribes, and there are still villages which are said to have been presented to the ancestors of women honoured in this way. But this is far from sufficient evidence for anything like the general prevalence of the custom, which is regarded with abhorrence by the public opinion of the country side.

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- which, according to Mr. McLennan, formed one of the regular stages in the evolution of marriage. There is certainly no ground for believing that at any time polyandry flourished as a permanent domestic institution. At the same time it seems quite certain that it has prevailed and does still prevail in Northern India, but usually among isolated communities and under exceptional circumstances.
- 5. To begin with the evidence from history or myth. The legend of the five Pandavas who took Draupadi as a joint wife, has been generally accepted as a proof that it existed among the people whom, for the sake of convenience, we call the early Aryans. It is true that the compilers of the Mahabharata clearly wish to refer to it as an exceptional case, and to whittle away its significance by representing it as a result of their misconception of their mother's order. But there is reason to believe that it was not so exceptional as they endeavour to make out. In the discussion which followed, one of the princes quoted as a precedent the case of Jatila, "that most excellent of moral women who dwelt with seven saints, and Varkshi, the daughter of a Muni, who cohabited with ten brothers, all of them Prachetas, whose souls had been purified by penance." We have next the case of the Aswins who had between them one woman, Sûryâ, the daughter of the sun. Even in the Râmâyana the giant Viradha imputes that Râma and

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Lakshmana jointly share the favours of Sita.¹ Professor Lassen's theory that the whole story of Draupadi and her five lovers is only the symbolical indication of an alliance between the king of Panchala and the five tribes represented by the five Pandavas has met with little support.

For the fraternal form of polyandry practised by some of the Himalayan races, there is ample evidence. According to Mr. Drew, a very careful observer, it originated in the smallness of the amount of land which could be tilled and the general inelasticity of the country's resources: while the isolation from the rest of the world, isolation of manners, language and religions, as well as geographical isolation, hindered emigration.² According to Dr. Wilson, polyandry in Tibet is not due to the scarcity of women, as a number of surplus women are provided for in the Lama nunneries.³

6. As regards the plains, we know that the prevalence of polyandry was noticed by the Greeks in the Panjab. Of the Gakkars Farishta tells us that "it was the custom as soon as a female child was born to

¹ For a discussion on these early cases of supposed polyandry see Dr. J. Muir, Indian Antiquary, VI., 260 sqq.: E. Thomas, ibid., VI., 275: Rig Veda I., 119, 5: Wilson, Essays, II., 340: Max Müller, History of Ancient Sanskrit Literature, 44, sqq.: Westminster Review, 1868, page 412: Lang, Custom and Myth, II., 155.

¹ Jummoo, 250.

³ Abode of Snow. 231. For Tibetan Polyandry generally see C. Horne, Indian Antiquary, V., 164: C. B. Stulpnagel, ibid., VII., 132, eqq.: Yale Marco Pole, II., 33, 38, 40: Williams, Memo of Dehra Dan, 175.

Lassen, Ind. Alterthumsk, 2nd Edition, II. 454.

^{*} Briggs, Translation, I., 183, eq.

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carry her to the door of the house and there proclaim aloud, holding the child with one hand, that any person who wanted a wife might now take her, otherwise she was immediately put to death. By this means they had more men than women, which occasioned the custom of several husbands to one wife. When the wife was visited by one of her husbands she left a mark at the door, which, being observed by any of the other husbands, he withdrew till the signal was taken away." Similar customs prevailed among the Khokars of the Panjab. and the Panjab Jats.

- 7. In all these cases it would seem that polyandry is associated with, and in fact dependent on, female infanticide. In the course of the present survey, it has been ascertained that the custom prevails among some of the pastoral tribes, such as Ahîrs, Gûjars and Jâts, chiefly in the upper valleys of the Ganges and Jumna. It has even been embodied in the current proverb:—Do khasam ki joru, Chausar ka khel,— "The wife with two lords is like a game of backgammon." The arrangement suits these pastoral people, who graze their herds in the river valleys. The brothers take it in turn to attend the cattle, and one remains at home in charge of the house-wife.
 - 8. Whether the customs known as niyoga and the Niyoga and the levirate. levirate are or are not connected with polyandry has been the subject of

¹ Ghulam Basit: Dowson's Elliot, History, VIII., 202.

² Kirkpatrick, Indian Antiquary, VII., 86, eq.

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much controversy. Mr. McLennan 1 asserted that the levirate, that is the practice of marrying the widow of a deceased brother, was derived from polyandry. The niyoga, or the custom of a widow cohabiting with the brother of her deceased husband, seems to be referred to in the Veda. Manu allows such unions of a widow with a brother-in-law or other relative of the deceased husband to continue only till one or at the most two sons have been begotten, and declares that they must then cease. In the verses which follow he restricts such temporary unions to classes below the twice. born, or (in contradistinction to what proceeds) condemns them altogether. By the law, as stated by Gautama.4 a woman whose husband is dead. and who desires offspring, may bear a son to her brother-in-law. "Let her obtain the permission of her gurus (husband's relatives under whose protection she lives), and let her have intercourse during the proper season only. On failure of a brother-in-law she may obtain offspring by cohabiting with a sapinda, or sagotra, or saman-pravara, or one who belongs to the same caste. Some declare that she shall cohabit with none but her brotherin-law. She shall not bear more than two sons. The child belongs to him who begot it, except if an agreement to the contrary have been made, and the child begotten at a living husband's request on his wife

¹ Studies, 112, sqq.

Rig Veda, X., 40, 2; and Muir's remarks, Ancient Sanskrit Texts, V., 459.

^{*}Institutes, IX., 59, 62; with Muir's comment, Indian Antiquary, VI. 315.

Bühler, Sacred Laws of the Aryans, Part I., 267, sq.

belongs to the husband, but if it was begotten by a stranger, it belongs to the latter, or to both the natural father and the husband of the mother, but being reared by the husband belongs to him."

- 9. The best recent opinion is in opposition to the theory that the levirate or niyoga is a survival of polyandry. "The levir," says Mr. Mayne, "did not take his brother's widow as his wife. He simply did for his brother or other near relation, when deceased, what the latter might have authorised him, or any other person to do during his lifetime. And this, of course, explains why the issue so raised belonged to the deceased and not to the begetter. If it were a relic of polyandry, the issue would belong to the surviving polyandrous husband, and the wife would pass over to him as his wife."
- all the tribes which permit widow marriage allow the levirate in the restricted form that it is only the younger son of the late husband who is allowed or expected to take the widow to wife. Whatever may have been the idea connected with this practice in early times, the fiction that the son was supposed "to raise up seed unto his brother" seems to have altogether disappeared, and no survival of this rule of affiliation has been discovered. In fact, according to common custom, the widow is regarded as a kind of property which has been purchased into the family by the payment of the bride-

¹ Hindu Law, 61; and see Starcke, Primitive Family, 141, eqq.: Westermarck, History of Human Marriage, 510, eqq.

price; and among some of the Dravidian tribes there is a rule of tribal law that if the widow goes to live with a stranger to the family, he is bound to repay the bride-price, and in some cases the costs incurred in her first marriage, to her younger brother-in-law or his father. It is noticeable that in this form of the levirate alliance with the elder brother of her late husband is rigidly prohibited: in fact all through the Hindu caste system any intercourse, even to the extent of speaking to, touching, or appearing unveiled in the presence of, her husband's Jeth, or elder brother, is strictly guarded by a special taboo. There is a Behår proverb—Latul bhainsur dewar baråbar—"a weak elder brother-in-law is like a younger brother-in-law, with whom you may take liberties."

11. The statistics of the last Census fully illustrate

Prevalence of widow the prevalence of widow marriage.

To use Mr. Baillie's summary of the figures 1 "of 10,000 of the total Hindu population, 331 males and 817 females are widowed, 306 males and 747 females among Muhammadans, and no less than 639 males and 1,054 females among Jains. It is clear, therefore, that both males and females, but particularly the latter, re-marry more extensively amongst Muhammadans than Hindus, and very much more frequently

¹ Census Report, North-Western Provinces, 1891, 249.

³ The Panjab returns show 145 widows to 1,000 women, 23 per cent. of women over 15 years of age are widows. This rises to 25 for Hindus and falls to 21 for Muhammadaus. (Maclagan, Census Report, 226). Mr. O'Donnel (Bengal Census Report, 186) attributes much of the relative increase of Muhammadaus in that Province to their toleration of widow marriage.

among Hindus than amongst Jains. As regards females this is exactly what might have been expected from what is known of the social circumstances of the three religions. Muhammadans permit re-marriage alike amongst males and females, and the excess of female widowed is due to the same reasons as the excess in England. The higher proportion of widowed of both sexes as compared with England is, of course, mainly due to the higher proportion of marriages. The somewhat higher proportion of excess among Muhammadan widows over Muhammadan widowers, as compared with English figures, is probably due to the greater facilities an English widow enjoys for re-marriage. Amongst Hindus, as is well known, re-marriage is in the higher castes permitted only for males. The castes which do not permit widow marriage are roughly one-fourth of the whole, so that Hindus as regards female re-marriage occupy a position between Muhammadans and Jains, but nearer the former than the latter. The latter are practically, as regards such matters, Hindus of high caste, and permit no widow re-marriage: hence the high proportion of widows."

¹ The exact figures are:— Not permitting widow marriage Permitting widow marriage.

^{. 9,713,087,} or 24.05 per cent. 30,687,081, or 75.95 per cent.

TOTAL HINDUS . 40,380,168, or 100 per cent.

These figures are, however, subject to the correction that some even of the lower castes partially prohibit widow marriage, and this is represented by the Byahut section, which appears in many of them. In the whole of the Behar Provinces (Consus Report, 200) the Musshars of the north-eastern area, with only 5.5 per cent. of widows amongst women between 15 and 40 years, are most addicted to widow marriage. The Tharus of Champaran, and the Dhobls, Lohars and Dusadhs of North-West Behar, follow them very closely in this respect.

- 12. This marriage of widows, known to the east of the Province as sagái and to the west as karáo and dharewa, is a perfectly legal form of marriage, and when recognised by the tribal council the children are regarded as legitimate and succeed to their father's estate. subsequent pages will be found numerous details of the ritual in widow marriages. Among many of the lower castes the general rule appears to be that the widow is married to a widower: but this rule is subject to exceptions. The prohibited degrees for the widow are the same as for the virgin bride, with the additional limitation, as already explained, that she cannot marry her elder brother-in-law or her senior cousin. Though the marriage is quite legitimate, there is a certain amount of secrecy connected with it. It is performed at night. The bridegroom after eating with the woman's friends invests her with a new robe and some jewelry, and withdraws with her to a private room. Next day he brings her home and procures the recognition of the union by feasting his clansmen. The rules as regards the custody of children by the first marriage are not very clearly The usual course seems to be that if she has an infant she takes it with her to her new home, where it is practically adopted by its step-father. Children who have passed the stage of helplessness fall under the guardianship of their uncles, who manage their estate until they attain years of discretion, or, in the case of girls, arrange their marriages.
 - 13. As regards the age for marriage the following table taken from the last Census Report deserves re-production.

¹ Page 246.

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	Age periods.				ABSOLUTE NUMBER OF MALES AND FEMALES MARRIED.		PROPORTION TO ±0,000 OF SAME SEX AND AGE PERIODS.	
					Males.	Females.	Males.	Females.
		0	Year		857	1,114	10	18
		1	,,		857	1,172	24	81
		2	*	•	1,883	2,713	31	43
		3	,,	•	3,382	5,504	47	73
		4	"	•	6,097	10,014	90	149
	0	4	,,		13,076	20,517	41	63
	5	9	99	•	139,773	291,373	433	999
Тотак	0	9	,,	•	152,849	311,890	238	508
	10	14	>,	•	684,952	1,221,070	2,417	5,744
	15	19	33	•	1,020,582	1,507,733	5,014	9,119
	20	24	*	•	1,443,669	1,911,373	6,923	9,404
	2 5	29	"	•	1,654,290	1,856,524	7,849	9,155
	3 0	34	99	•	1,778,861	1,747,479	8,206	8,501
	35	39	**	•	1,135,619	988,812	8,526	8,040
	4 0	44	**	•	1,393,582	1,050,977	8,157	6,438
	45	49	99		661,188	434,907	7,970	6,002
	5 0	54	,,		885,634	454,625	7,541	3,891
	55	5 9	,,		263,152	142,643	7,134	4,216
	6 0 s	and o	DVer	٠	746,220	245,005	6,142	1,688
Total					11,820,598	11,873,838	4,863	5,253

Thus 1,971 persons are shown as married in the first year of life. What is known as the petmanganiya or "womb betrothal," that is the engagement of unborn children should they turn out to be of different sexes, is noted in the case of Kanjars. It is remarkable that the returns show that the proportion of children married below the age of 4 is as high among Muhammadans as Hindus. Mr. Baillie believes that the custom prevails mainly among Muhammadan sweepers; but this is not quite certain. Assuming 9 to be about the age of puberty, about 21 per cent. of boys and 5 per cent. of girls enter the state of matrimony below that age. But it must be noted that this does not imply premature consummation: these infant marriages are probably nearly all in the families of persons of some wealth and social importance, and in such cases cohabitation is practically always postponed till puberty, when the gauna or bringing home of the bride takes place. Mr. Baillie goes on to remark:--" Between 10 and 14 nearly nine-tenths of the female population pass into the married state; but considerably more than one-half of the males remain unmarried. Between 15 and 19 there are 15 married females for each one unmarried, whilst at the end of the period only 60 per cent, of the males have been married. By 24 practically the whole of the female population have been married, almost the whole of those unmarried at this and later ages being women whose avocations preclude marriage, or whose physical or mental health forbids it. Of men considerably more than a fourth are unmarried up to 24, whilst an appreciable but diminishing number Vol. I. n 2

remains unmarried through all subsequent age periods." 1

14. The census figures show, as might have been expected, that "the largest proold Bachelors and portion of males who remain permanently unmarried is among Jâts, Râjputs, Brâhmans, Kayasths, Khatris, and to a less extent among Banyas. It shows that marriage is latest for men in these castes also, while it is earliest for the low-caste cultivators, forest and hill tribes, Julahas, Kumhars, Telis, Dhobis, fishing castes, Chamars, Pasis and vagrant castes, the highest figure of all being for Kumhars. The figures for women are in certain respects both more pronounced and more important than for men. For women, the largest numbers permanently unmarried among respectable Hindus are amongst Rajputs and Khatris. The high proportion among the former may have to do with the claim made by many of the dancing castes to be

Of the Panjab Mr. Maclagan remarks (Report, 255) that "the practice of child marriage among girls prevails mainly in the east of the Province-It is primarily a Hindu practice, and is found most strongly developed in the districts where Hinduism is the prevailing religion; and in the Province generally it is much more common among Hindus than among Musalmans. But the early marriage of girls has now become a matter more of custom than of religion, and the Musalmans in Hindu districts are nearly as much addicted to it as the Hindus, while among Hindus in Musalman districts it is almost as rare as among the Musalmans. In fact, the Muklawa is very little in vogue among Hindus anywhere in the extreme south and west of the Province." The Bihar returns (Census Report, 199,) show that "the age of Kayasth and Brahman girls before they find husbands to be much higher than that assigned by popular opinion. The Rajput girl marries, like the Babhan and the aboriginal Tharu, a little later than the Dusadh. So do the Nuniya, Lohar, Kurmi and Kahar, but only on an average a month or two later. The Dhanuk girl marries earlier than females in any other large caste in this area, though a year later than girls of low caste in North-East Bihar."

Rajputs. Why it should be so high among Khatris I have been unable to understand or imagine. Banjaras and vagrant Hindu castes show proportionately much higher numbers. Amongst the Muhammadans, the higher the caste, the higher the proportion of women not married at all. Female infant marriage is most extensive amongst cultivating castes, grazing castes, forest and hill tribes, Koris, Julâhas, Kumhârs, Telis, Dhobis, Chamârs, Pâsis, sweepers, and vagrant castes. Of the whole Pasis are easily first, Kumhars following a close second. Widows are most numerous among Bråhmans, Râjputs, Kâyasths, Banyas, Khatris and Sayyids easily, the highest proportion being among Khatris and Brahmans. The lowest proportion of widows is among the forest and hill tribes, and after them amongst sweepers, Pâsis, Julâhas and Chamârs, in all of which castes woman is peculiarly a helpmate to man." The prenubial laxity of Dravidian girls enables the mento avoid marriage till they are well advanced in life, and desire to found homes for their old age.

15. Polygamy is permitted both among Hindus and

Muhammadans. As Mr. Mayne
remarks 3:—"One text of Manu seem
to indicate that there was a time when a second marriage

¹ Mr. Ibbetson shows that the difficulty of marrying among the Khatris of the Panjab is due to the strong law of hypergamy or necessity of marrying a girl in a higher grade than her husband, which prevails among them as well as among Brahmans and hill Rajputs (*Report*, 356). This probably explains the fact in these Provinces.

² Census Report, 255.

Blindu Law, 77.

was only allowed to a man after the death of his former wife (V., 168; IX., 101, 102). Another set of texts lays down special grounds, which justify a husband in taking a second wife, and except for such causes it appears she could not be superseded without her consent (Manu, IX., 72-82). Other passages provide for a plurality of wives, even of different classes, without any restriction (Manu, III., 12; VIII., 204; IX., 85-87). A peculiar sanctity, however, seems to have been attributed to the first marriage . . . It is now quite settled that a Hindu is absolutely without restriction as to the number of his wives, and may marry again without his wife's consent, or any justification except his own wish." There seems no doubt that a Muhammadan may marry as many as four wives: but the question is debated by the authorities.1 In spite of this polygamy is most infre-The last Census shows 11,820,598 married auent. males to 11,873,838 married females. Similarly in the Panjab there are 101.2 wives to 100 husbands. The proportion of husbands who have more than one wife is probably under 1 per cent.

of marriage by capture. It may be well to consider if there are any facts which indicate that the people of Upper India in early times procured brides by force. Mr. McLennan, as we have seen, in his theory of marriage, starts with the stage of communal marriage next to polyandry, merging in the

¹ Hughes, Dictionary of Islam, 462, sqq.

levirate. This stage attained, some tribes branched off into endogamy, some to exogamy. Exogamy was based on infanticide, and led to marriage by capture. We have already seen the weakness of the evidence for the existence of a general stage of polyandry or communal marriage.

- 17. In describing the various forms of marriage Manu speaks of that known as Råkshasa.:—"The seizure of a maiden by force from her house, while she weeps and calls for assistance, after her kinsmen and friends have been slain in the battle, or wounded, and their houses broken open, is the marriage called Råkshasa".
- 18. The difficulty in examining the apparent survivals of marriage by capture lies in determining which are indications of the usual maiden modesty of the bride, her grief at leaving home and her dread at entering a new family, and which are signs of violence on the part of the bridegroom and his friends.
- 19. From the early literature, beyond the reference in Manu, to which reference has already been made, the traces of the custom in myth are not very numerous or clear. The myth of Urvasi probably indicates the existence of some ancient rule or taboo which prevented ordinary unrestrained intercourse between husband and wife, with the inference that possibly from capture their relations were strained. In the Mahabharata the followers of Kichika attempted to burn Draupadi with

¹ Primitive Marriage, 138. Lubbock, Origin of Civilisation, 102, eq.

² Institutes, III, 33.

On this see Lang. Custom and Myth, 65, sqq.

his corpse, apparently because from the fact of her capture she was assumed to have been his wife. In the same epic Bhishma declares that the Swayamvara is the best of all modes of marriage for a Kshatriya, except one, that of carrying away the bride by force. He acquired in this way the beautiful daughters of the Raja of Kashi as wives for his brother VichitraVirya. In the Sûtras it was provided that at a certain vital stage in the marriage ceremony a strong man and the bridegroom should forcibly draw the bride and make her sit down on a red ox skin.

20. There are numerous examples of feigned resistance to the bridegroom. Thus among the Korwas the bridegroom and his party "halt at a short distance from the bride's house, and there await her party. Presently emerges a troop of girls all singing, headed by the mother of the bride, bearing on her head a vessel of water surmounted by a lighted lamp. When they get near enough to the cavaliers they pelt them with balls of boiled rice, then coyly retreat, followed, of course, by the young men, but the girls make a stand at the door of the bride's house and suffer none to enter until they have paid toll in presents to the bridesmaid." In a Gond marriage "all may be agreed between the parties beforehand, nevertheless the bride must be abducted for the fun of the thing: but the bridegroom has only to overcome the opposition of the young lady's female friends—it is not

¹ Weber, Indische Studian, 325, quoted by McLennan, Primitive Marriage, 34, sq.

² Dalton, Descriptive Ethnology, 223, eq.

etiquette for the men of her village to take any notice of the affair."

- 21. Numerous instances of similar practices have been recorded at the present survey. Thus, among the Ghasiyas, the bride hides in a corner of the house, and the youth goes in and drags her out into the presence of the assembled clansmen. It is etiquette that she makes some resistance. Much the same custom prevails among the Bhuiyas and Bhuiyars. The Kanjar bridegroom comes armed to the bride's house after the negociations have been settled, and demands delivery of the girl in threatening tones. Similarly the bridegroom is armed with a bow and arrow.
- 22. There are numerous other customs which seem to be based on the same form of symbolism. Thus, the members of the bridegroom's party are mounted on horses and armed: they, on arriving at the bride's village, do not enter her house, but halt outside; the bridegroom on reaching her door makes a feint of cutting at the arch (toran) with a sword: there is the invariable fiction, no matter how near the houses of the bride and bridegroom are, that she must be carried in some sort of equipage. This the Manjhis and some other Dravidian tribes call "a boat," or jaház; possibly a survival of the time when the bride was taken away by water.
- 23. We have then the etiquette by which the bride screams and wails as she is being carried away. When she reaches her new home she is lifted across the thresh-

¹ Ibid, 278, and see Forsyth, Highlands of Central India, 158: Rowney, Wild Tribes, 37, sq.

old by her husband, or carried inside in a basket. This was an old custom on the Scotch border, and may be as much a survival of the respect paid to the threshold as a reminiscence of marriage by capture. As she enters the door is barred by her husband's sister, who will not allow her to enter until she is propitiated with a gift.

24. We have just noticed the fiction by which a bride is supposed to be brought from a distance. This is a standing rule among the Orâons and Kurmis of Bengal, and more than one example of it may be found in the present survey, as among the Nâis and Pankas. This repugnance to marriage among people residing in close communities has been taken by Dr. Westermarck to be one of the causes which have led to exogamy. In this connection, the system of gang exogamy, prevalent among the gypsy Kanjars and Sânsiyas, with whom it is a rule that the bride must be selected from an encampment different from that of the bridegroom, is most significant. It is possible that here we are very close to exogamy in its most primitive form.

25. In the same category are the numerous taboos of intercourse between a man and his wife and her relations. We have already noticed the legend of Urvasi. The wife must not mention her husband by name, and if he addresses her, it is in the indirect form of mother

¹ Henderson, Folklore of the Northern Countries, 38: Introduction to Popular Religion and Folklore, 151.

² Dalton, loc. cit, 248, 319.

^{*} History of Human Marriage, 321, sq.

⁴ Ibid, 330, sqq.

of his children. Mr. Frazer has directed attention to the rule by which silence is imposed on women for some time after marriage as a relic of the custom of marrying women of a different tongue. Hence the familiar incident of the Silent Bride which runs through the whole range of folklore. On the same lines is the taboo of intercourse between a man and his mother-in-law, of which Dr. Tylor, though he gives numerous instances, is unable to suggest an explanation. This, also, perhaps accounts for the use of the terms "brother-in-law" (sālu), "father-in-law" (sasur), as abusive epithets.

riage, which was dignified by the early Hindu lawgivers with the name of Gandharva, "the reciprocal connection of a youth and a damsel, with mutual desire, contracted for the purpose of amorous embraces, and proceeding from sensual inclination." This prevails largely among the Dravidian tribes of the Central Indian plateau. At the periodical autumn feast the Ghasiya damsel has only to kick the youth, of whom she approves, on the ankle, and this is a signal to her relatives that the sooner the connection is legalised the better. We have the same custom in another form in the well known institution of the Bachelors' Hall among the Orâons and Bhuiyas. This merges

¹ Totemism, 68.

² Researches into Early History, 285: and compare Lubbock, Origin of Civilisation, 13: Wake, Serpent Worship, 169: Development of Marriage, 380.

Manu, Institutes, III., 32.

⁴ Dalton, loc. cit, 142.

into the Mut'ah marriage, which is legalised among Muhammadans.

27. Next comes marriage by exchange, known commonly as adala badala, where two Marriage by exchange. fathers exchange daughters in marriage between their sons. This is the simplest form of marriage by purchase.1 The present survey has disclosed instances of this among Barhais, Bhuiyas, Dharkars, Ghasiyas, Kanaujiyas, Meos, Musahars and .Tarkihars. It thus is in a great measure confined to the lower castes, and Mr. Ibbetson remarks that in the East of the Panjab "exchange of betrothal is thought disgraceful, and, if desired, is effected by a triangular exchange,—A betrothing with B, B with C. and C with A: in the West, on the contrary, among all classes, in the Hills and Submontane Districts. apparently among all but the highest classes, and among the Jats, almost everywhere, except in the Jumna District, the betrothal by exchange is the commonest form."

28. The next stage is what has been called by ethnologists Beena marriage, in which
the bridegroom goes to the house
of the bride and wins her after a period of probation as
Jacob wins Rachel. In these Provinces the custom
seems to be confined to the Dravidian tribes of the

¹ Westermarck, loc. cit, 390.

² Panjab Census Report, 355.

³ Lubbock, Origin of Civilisation, 78.

Vildhyan plateau, Bhuiyars, Cheros, Ghasiyas, Gonds, Kharwars, Majhwars, and Parahiyas. Among them it bears the name of *gharjanwai*, which means "the sonin-law residing in the house of the bride."

29. Immediately arising out of this is the more common form of bride purchase Bride purchase. which prevails among most of the In many cases, as will be seen by the inferior tribes. examples which have been collected, the bride-price is fixed by tribal custom, and it marks a progressive stage in the evolution of marriage, where the purchase of the bride is veiled under the fiction of a contribution given by the relatives of the youth to cover the expenses of the marriage feast, which is, except in the dola or inferior form of marriage, provided by the relatives of the bride. "Let no father," says Manu, "who knows the law, receive a gratuity, however small, for giving his daughter in marriage: since the man who, through avarice, takes a gratuity for that purpose, is a seller of his offspring."

30. The last stage is when the relatives of the bride provide a dowry for the bride, which is the subject of careful negotiation, and is paid over in the presence of the tribesmen when the wife lives with her husband.

¹ Institutes, III., 15.

- Confarreatio, or the feeding of the married pair by the relatives on both sides, takes an important place. We have seen that it is the main rite in widow marriage. It is regulated by rigid rules of etiquette, one of the chief of which is that both bride and bridegroom must at first refuse the proferred food, and accept it only after much pressure and conciliation by gifts.
- 32. According to Baudhayana "there is a dispute regarding five practices both in the The Matriarchate. South and in the North. Those peculiar to the South are to eat in the company of an uninitiated person, to eat in the company of one's wife, to eat stale food, to marry the daughter of a maternal uncle or paternal aunt. He who follows these in any other country than the one where they prevail commits sin."1 is some want of moral perspective in the classification of these prohibitions: but they chiefly concern us in connection with the matriarchal theory. The prohibition of marriage with a cousin on the mother's side has been accepted as an indication of the uncertainty of male parentage. There can be no doubt that in Northern India there is some special connection between a boy and his maternal uncle, as is shown by many instances. drawn from the usages of the inferior tribes, such as the Agariya, Majhwar and other Dravidian races. also find among the Doms and Dharkars that it is the

Bühler, Sacred Laws of the Aryas, Part'I., Intro L.

sister; son who performs the duties of priest at the cremation and worship of the sainted dead, which follows it. He is not, however, regarded as an heir to the deceased to the exclusion of his sons. Similarly though a foster-child has no rights to succeed, the relationship is universally recognised as a bar to intermarriage. There is thus some evidence for some of the tests of female kinship as laid down by Professor Robertson Smith.

¹ Mayne, Hindu Law, 117,

² Kinship in Arabia, 143, 154, 155, 159, 165.

GENERAL DISTRICT STATISTICS.

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Sabaranpur .	. 2242 0	1,001,280	446.5	667,494	324,432	6,084	1,974	868	792	;	80	:	i	i	:
Muzaffarnagar	1658-2	772,874	466.1	542,563	218,990	968'6	127	1,032	994	:	:	:	:	:	:
Meerut .	2369-7	1,391,458	587.3	1,047,650	\$16,971	16,380	5,435	2,784	2,237	•	1	:	;	:	÷
Bulandshahr	1-1161	949,914	0.465	764,937	179,019	1,284	210	4,430	38	į	:	:	:	:	:
Aligarh .	1952.4	1,043,173	634.3	918,730	120,338	2,607	465	885	126	:	14	:	:	:	:
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Авт .	1845.5	103,796	643.9	879,819	104,443	13,462	4,758	686	270	254	11	;	:	:	:
Farukhabad	1720-3	858,687	499-1	756,194	99,476	1,048	828	877	22	232	00	:	:	:	:
Mainpuri .	1700-9	762,163	448.0	714,294	41,529	5,760	132	326	122	;	:	:	:	·	:
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5,271	8	2,581	3,807	1,328	366	8,036	2	7.5	2	5,983	1,877	69	8	1,364	465	88	949
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245,039	267,162	148,289	400,706	129,266	82,486	101,641	12,061	40,662	182,281	199,853	23,067	25,501	976'9	88,401	75,240	116,844	102,726
789,603	621,891	783,179	778,001	787,186	402,120	1,103,990	621,923	664,679	480,215	1,941,934	\$80,804	870,504	258,595	831,730	4,065,232	1,148,505	974,340
652-6	418.2	459-0	516-7	9-989	363-8	6113	428-1	230-6	224.4	542-6	9-672	6-292	140-8	918-7	\$22.4	816-0	737-3
1,040,691 652-6	794,070	925,598	1,179,898	918,551	486,366	1,209,695	29,157	705,832	613,720	1,548,737	409.419	396,361	274,200	921,943	1,161,508	1,264,949	1,077,909
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GENERAL DISTRICT STATISTICS -concluded.

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Iarki	•	2.296	210,568	218-7	135,160	75,207	œ œ	8	130	6	:	:	:	:	:	:
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Kheri .		2964-8	903,615 304-7	304-7	784,856	113,067	91	200	132	8	:	:	:	:	:	:
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4	Besidence.	Arjhat, Mirzapur	Bobertsganj, Mirza- Ploughman	Sajaur, Mirzapur	Ghuas, Mirzapur .	Gothani, Mirzapur .	Ditto	Birar, Mirzspur	Katauli, Mirzspur .
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AGARIYA.

THE

TRIBES AND CASTES

OF THE

NORTH-WESTERN PROVINCES AND OUDH

VOLUME I.

A

Abhyâgat.—(Sans. "Abhyāgata." "a guest," "a visitor") is hardly a special sect. It is referred generally to mendicants and Brāhmans who live by begging. It is practically synonymous with Atît (q.v.). Some live a solitary life, others associate in monasteries (math) under an abbot (mahant).

Agariya.1—A Dravidian tribe found in scanty numbers only in the hilly parts of Mirzépur south of the Son, where, according to the last Census, they number 481 males and 457 females, in all The Mirzápur Agariyas confined themselves almost 938 souls. entirely to mining and smelting iron. They are certainly quite a different people from those described by Colonel Dalton and Mr. Risley in Chota Nagpur, who claim to be Kshatriya immigrants from the neighbourhood of Agra and live by cultivation. The Mirzápur Agariyas seem to be almost certainly of non-Aryan A tribe of the same name and occupation in the Mandla District of the Central Provinces is described as a sub-division of the Gonds and among the laziest and most drunken of that race. Colonel Dalton and Mr. Risley again describe a people of the same name as a sub-division of the Korwas, who are undoubtedly Dravidians. It is with these people that the Mirzapur tribe are almost certainly connected.

2. In appearance the Agariyas approximate very closely to allied Dravidian tribes, such as the Korwas, Parahiyas, etc., but they have a particularly

Based on enquiries in Parganas Dudhi and Agori of Mirsépur.

^{*} Ethnology, 322. Tribes and Castes of Bengal, I., 5.

[·] Central Provinces Gasetteer, 278 sq.

^{*} Ethnology, 221. Tribes and Castes, L., 4.

gaunt appearance and worn expression of countenance, which is undoubtedly the result of the severe occupation which they follow.

- 3. Those in Mirzépur have seven exogamous septs all of totemistic origin. The Markam is also a sept Tribal organization. of the Manjhis (q.v., paragraph 3). The word means "a tortoise," which the members of this sept will neither kill nor est. The Goirar take their name from a tree so called, which the members of this sept will not cut. The Paraswan take their name from the palása tree (Butea frondosa), and members of this sept will not cut the tree or eat out of platters (dana) made of its leaves. The Sanwan say that they take their name from san or hemp, which they will not sow or use. The Baragwar are named from the bar tree (Ficus Indica), from the leaves of which they will not eat, and which they will not cut or climb. 1 Banjbakwar, the name of the fifth sub-division, is said to be a corruption of Bengachwar from beng, "a frog," which the members of this sept will not kill or eat. The Gidhle, which is also the name of a sept of the Bengal Oraons," will not kill or even throw a stone at a vulture (Gidh). The Census returns give the chief sept as Bajutheb, which was not recorded by the members of the tribe examined on the spot.
- 4. They have a tribal council (panchdyat) at which all adult males attend. The meetings, in default of any specially urgent business, assemble when the members meet on the occasion of marriages or deaths. The members are summoned by the President of the council (mahto), who circulates a root of turmeric among them. The council deals with caste matters, such as adultery, fornication, and the like. The orders are enforced in the usual way (see Manjhi, paragraph 9). The office of President is permanent and hereditary. If the incumbent happens to be a minor he can select another clansman to act for him until he becomes competent to fill the post.
- 5. The only rule of exogamy is that no one may marry within

 his sept (kuri). This obviously admits of very close marriage connections, but it is not supplemented by the usual formula which prohibits marriage in the

These are perhaps analogous to the Barar sub-division of the Urâons, which have the same totemistic respect for the bar tree. Dalton, Ethnology, 254.
Dalton, loc. cit.

family of both the paternal and maternal uncles and paternal and maternal aunts. It is, in fact, admitted on all sides that a man may marry the daughter of his paternal uncle. It is essential that the bridegroom must not be engaged in any degrading labour, such as shoe-making or groom's work. There is no restriction as to place of origin or family worship, but he must nominally conform to the tribal religion.

- 6. The Mirzápur Agariyas say that some five or six generations ago they emigrated from Rîwa, hearing that they could carry on their business in peace in British territory. Their first settlement was in the village of Khairahi in Pargana Dudhi. Their head-quarters in Rîwa are at the village of Rijaura; they do not make any pilgrimages to their original settlements or draw their priests or tribal officials from there.
- 7. The bride is purchased and her price by tribal custom is fixed Polygamy is permitted, and at ten rupees. Marriage. an Agariya may have as many wives as he can afford to purchase and maintain. The senior wife (Jethi Mehrdru) is head of the household; she joins her husband in the family worship and she receives a degree of respect among the clansmen at marriages, etc., which is denied to the junior wives. If there are more wives than one they live in the same house, but in separate huts. Concubinage with women who are not members of the tribe and polyandry are prohibited. The women enjoy a considerable amount of liberty both before and after marriage. If an unmarried girl is detected in an intrigue with a clansman, her father can get her married to her lover on paying a tribal fine of ten rupees and providing a feast for the clansmen to the amount of one goat and the necessary quantity of rice. If she offends with a stranger she is permanently expelled.
- 8. The age for marrying girls is between five and ten, and the parents are disgraced if they do not marry their daughters at an early age. The boy's maternal uncle (mdmu) arranges the marriage. There are no professional marriage brokers. The consent of the parents on both sides is essential, and the parties have no freedom of choice. When the preliminaries are arranged, the boy's father sends to the girl's

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¹ For the position of the maternal uncle among the allied Gond tribes see Manihi para. 14.

father ten rupees and two loin cloths (dhoti). This is the invariable rate whatever the means of the parties may be. None of this becomes the property of the bride and bridegroom, except one of the loin cloths which is given to the bride; but her father is expected to spend the cash received on the marriage feast. No physical defects are a bar to marriage, and if after marriage the bridegroom discovers any defect in the bride he must take her home. But this very seldom happens because the relatives on both sides take care to inspect the bride and bridegroom before the preliminaries are arranged. The betrothal consists in the approval of the bride by the boy's maternal uncle and his acceptance of a dinner from the father of the girl. After this the wedding day is fixed. Their marriages usually take place in the light half of the month of Magh (January-February). Five days before the wedding day, the matmangar ceremony is performed in the usual way. On the marriage day the bridegroom comes with his procession to the house of the bride. They are put up in a place (Januansa) arranged for their reception. On that day it is not the custom for the father of the bride to entertain the party. Next morning the bridegroom comes with his friends to the bride's house, and going into the inner chamber, where she is hiding, drags her out into the courtyard. This, and the rule of not entertaining the friends of the bridegroom before the marriage, are obvious survivals of marriage by capture. In the courtyard is fixed up a sort of pavilion (manro), in the centre of which is planted a branch of the sal tree (Shorea robusta). The sal is the sacred tree of many of the Dravidian races, and its use at marriages seems to imply that tree marriage was the original custom. Round this the pair walk five times, and then the bride's father makes a mark with turmeric on the foreheads of both, and warns them to live in unity. After this the clansmen are fed, and the bride is sent home with her husband. When she arrives at the door of her husband's house his sister (nanad) bars the entrance, and will not admit the bride until the bridegroom gives her a couple of pice. After this the bridegroom's father feeds his clansmen, who return home next day. Before they enter their new home there is a sort of confarreatio ceremony when the pair have to sit down outside and eat together. The essential part of this marriage ceremony, which is known as charhauwa, because the bride is offered (charhana) to the bridegroom, is the payment of the bride price and the marking of the foreheads of the pair by the father of the bride.

- 9. There is no real divorce: merely expulsion of the faithless wife from hearth and home. The only ground for expulsion is proof of the wife's adultery to the satisfaction of the clansmen. In fact, it is understood that no proof short of her being caught in the act of adultery will be sufficient. If a woman is put away for adultery, she cannot be remarried in the tribe. Concubinage with strange women is forbidden. All the sons of all the wives rank and share equally. If a woman has a child by a man of another tribe, he is not received into the caste, cannot be married in the tribe, and the clansmen will not eat with him.
- 10. Wilow marriage in the Sagdi form is allowed. When a man proposes to marry a widow, he can do so Widow Marriage. with the consent of the head of the family. Both parties give a tribal dinner, and the man rubs some oil on the woman's head and some red lead on the parting of her hair, and brings her home. When he brings her home he has to entertain the clansmen. The levirate is permitted, with the usual abstriction that it is only the younger brother of her late husband who is entitled to claim her. It is only on his renouncing his right to her that she can marry an outsider. If she have children by her first husband, they do not accompany her to her new home, but remain with their father's brother. The widow, on re-marriage, has no rights to her first husband's property. If the children are very young, the uncle, who maintains them, gets half their property as his remuneration. In the same way if their uncle does not care to look after them, and they go to their stepfather, he receives half their inheritance, and in this case the children are considered to be his own.
- is permanently expelled from caste; but there is no idea of religious merit in adoption. The son adopted must be of the sept (kuri) of the adopter, and is in most cases a brother's son. Having once adopted he cannot adopt again as long as the adopted son is alive. A bachelor, an ascetic, or a blind man cannot adopt, nor can a married woman without the leave of her husband, and under no circumstances has the widow this power. A man may give his eldest, but not his only son, in adoption to another. There is no condition of age in the boy to be adopted. Girls cannot be adopted. The adopt-

ed son is not excluded from succeeding to his natural father, and will do so if he have no other son. If a natural son be born after adoption, both share equally in the estate.

These are the rules as stated in a meeting of the caste, but they obviously represent the influence of their Hindu neighbours. It is very doubtful if the real Agariyas have any idea of adoption.

12. The rules of succession are very similar to those of the Manjhis (q, v). When a man dies leaving a Succession. widow or widows, a son or sons, a daughter or daughters, brothers or other relatives, the sons alone inherit, and primogeniture is so far observed that the eldest son gets one animal or article, an ox, a brass pot, etc., in excess of the others-The sons take their shares per capita. When a man leaves only a sonless widow, his brothers inherit with the obligation of maintaining the widow for her lifetime or until she marries again. She can be expelled for unchastity. Stepsons inherit only the amount of their father's property which their step-father may have received, but he is bound to support and marry them. Many of the elaborate rules which the tribe pretend to observe are derived from Hindu practice; and it is obvious that it is seldom difficult for an Agariya to dispose of his simple property.

13. The relations of the husband are regarded as relations of the wife, and vice versa. The scheme of relationship agrees with that of the Kols (q. v.).

14. There are no ceremonies during pregnancy. Contrary to ordinary Hindu custom the woman lies on a Birth ceremonies. bed facing east during delivery. She is attended during seclusion by the Chamain midwife, who cuts the cord and buries it outside under the eaves of the house. The mother is dosed with a decoction of dill (ajwlin), and gets in the evening a mess of boiled sawan, millet and konkrauri or balls made of urad pulse, and cucumber (konkra). On the sixth day the clothes of the mother and all the household are washed by one of them. They do not employ a Dhobi which, as the birth pollution is much dreaded, marks a very low stage of ceremonial purity. On the same day mother and child are bathed by the midwife, who gets a loin cloth (dhots) as her fee. The mother then cooks for the family and a few of the neighbouring clansmen. On the same day the delivery room (saur) is cleaned and replastered by the sister of the husband (nanad), who receives a fee of four annas for her trouble. On the twelfth day the clansmen and their wives who live in the neighbourhood are fed.

- 15. The husband is allowed to do no work on the day his wife is delivered, and has to take the first sip of the cleansing draught which is given her after delivery. He does not cohabit with his wife for a month after her confinement.
- 16. There is no regular ceremony on arrival at puberty. The only rite in the nature of initiation is the earboring, which is done both for boys and girls in the fifth year. Up to this they may eat from the hands of a person of any caste. After this ceremony they must conform to tribal usage.
- 17. The dead, except young children and those dying of small-pox, are cremated in the jungle. This Death ceremonies. is done very carelessly, and in times of epidemic disease the corpses are merely exposed in the jungle to be eaten by wild animals. The corpse is laid face upwards on the pyre with the feet to the south. The nearest kinsman moves five times round the pyre and touches the face of the corpse five times with a straw torch. As soon as the pyre blazes all go and bathe. Then they fill their vessels (lota) with water and return to the house of the deceased, where each pours the water he has brought in the courtyard. No fire is lit and no cooking done in the house that day. The food is cooked at the house of the brother-in-law (bahnoi) of the dead man. On the tenth day the clansmen assemble at some running water, and then go and eat at the house of the de-The bones which remain after cremation are thrown into the nearest running stream. They are not buried, and subsequently, when convenient, conveyed to the Ganges, as is the custom with the similarly named tribe in Chota Någpur. 1
- 18. On the day of the Phagua (Holi) they feed a fowl with gram and kill it in the name of the sainted dead. But they recognise no deceased ancestor beyond their father and mother, in whose name after the sacrifice they pour a little water on the ground. Only the members of the family eat the flesh of the victim. They do not employ Brâhmans at funerals; they have no Srâddha, and the sister's son has no special functions on this occasion.

¹ Risley, Tribes and Castes, I., 4.

- 19. They call themselves Hindus, but worship none of the regular Hindu deities. In the month of Religion. Aghan they get the Baiga to worship the village gods (dik). The offering consists of five fowls and a goat. The Baiga chops off the heads of the victims with his axe and takes the heads as his perquisite, while the worshipper and his family cook and eat the rest of the meat at the shrine. In the month of Pas they worship the tribal deity-the goddess of iron-Lohasur Devi. To her is offered a female goat which has never borne a kid and some cakes made of flour and molasses fried in butter. These cakes are broken into pieces before dedication. A fire offering (hom) is lit and some of the scraps of cake are thrown into it. The remainder are eaten by the worshippers. There is no temple or image of this deity. Brahmans are never employed by them, and they do all their religious business themselves, except the worship of the village gods, which is entrusted to the Baiga. Among them the Baiga is always one of the Parahiva (q. v.) caste. The village gods are worshipped at their special shrine: offerings to Lohâsur Devi and the sainted dead are made in the court-yard of the house. It is only in the case of the sacrifice to the local gods that the Baiga receives the head of the victim; in other cases the whole of the meat is consumed by the worshippers themselves. No substitutes are used in sacrifice, and they do not offer parts of their own bodies, such as locks of hair, drops of blood, etc.
- 20. Their festivals are the Phagua or Holi and the Baisākhi called

 after the months in which they occur. At
 both they sacrifice to deceased ancestors and
 drink liquor. Both these are regular fixed feasts. They have no
 other Hindu holidays, nor at the Phagua do they light the holy fire
 as Hindus do. Before they offer the black goat to Lohâsur Devi
 they worship it, and before sacrificing it pour water on its head.
 Ancestors are worshipped to ward off evil from the household. They
 do not sacrifice animals at funerals, nor do they make any funeral
 offerings.
- 21. They dread the ghosts of the dead who appear in dreams, not because their obsequies have not been duly performed, but because they have not received their customary periodical worship. They are then appeared by the sacrifice of goats and fowls.

22. All the Dravidian tribes of Mirzapur, the Kharwar, Majhwâr. Patâri, Panka, Ghasiya, Bhuiya, Tattooing. Parahiya, Bhuiyar, Korwa, Agariya, etc., This is done both to married and have their bodies tattooed. unmarried girls as soon as they attain to puberty. A widow cannot get herself tattooed, unless she marries again by the sagdi form. If a widow gets tattooed it is believed to bring trouble on the village. There are twenty-four forms of tattoo, any of which may be used by any woman of any of the castes. In general opinion tattooing is a sacred rite by which the body is sanctified. They say that the road to the heaven of Parameswar is full of difficulties, and at the end is a great gate guarded by terrible demons. The keepers will let no woman pass who is not tattooed. Accordingly every woman has to be tattooed, and in particular it is advisable to have the mark of some god marked on the body. They also believe that women who are not tattooed during life are tortured by the keepers of the gate of heaven. They burn them in the fire and brand them with a hot iron. They also roll them among thorns and afflict them in sundry ways. Some are taken to the top of the gate and flung down from thence. The only ornament which accompanies the soul to the other world is the godna or tattoo.1 Besides being a religious obligation the tattoo is used as a decoration, and it hence takes the form of various kinds of jewelry. The tattooing is done by the women of the Badi or Malar tribes of Nats. The remuneration varies according to the wealth of the patient and the character of the ornament. It ranges from half an anna to four annas. Women get themselves tattooed on the wrists, arms, shoulders, neck, breast, thighs, knees and below the knees. It is done with lamp-black mixed with the milk of the patient. If a woman be unmarried or barren, the milk of another woman of the family is used. If the milk of a woman of another caste be used it is considered most injurious to health. While the operation is going on, the patient is kept amused by the recitation of verses usually obscene. Tattooing is also used as a remedy for pains in various parts of the body. The black substance is made by burning the roots of certain jungle plants known as the gaihora and Chains-

Somerville.-Notes on the Islands of the New Hebrides, Journal Anthropological

Institute, XXIII., 10.

^{1 **} In Efate two kinds of people were allowed to pass unharmed into Hades: those belonging to a certain tribe call Namtaku (a sort of yam) and those who had printed or graven or branded on their bodies certain marks or figures tattooed."

kors. Opium is also mixed with the black pigment to reduce the pain. A favorite remedy for barrenness is to tattoo the part of the stomach below the navel. In the same way a woman whose children are unhealthy and die gets a tattoo mark made on her armpit or stomach.

The chief forms of tattoo used by these jungle tribes are as follows:-The elephant; this is the sign of Ganesa, and women have it done on both arms; the sacred book (pothi),—this is done on the shoulders and arms; Mahâdeva,—this represents the name of Siva and is done on the breast; sankha or the conch shell,—this is done on the wrist, but is prohibited to women of the Majhwar and Patari tribes. It is the sign of coverture, and the woman who wears it does not become a widow in this world or in the life to come; pakunchi and chura—these represent bangles or bracelets; the pahunchi is done on the arms, and the chara below the knee; Jata Mahadevathis represent the matted locks of Siva and is done on the breast and other parts of the body; the hansuli or necklace—this is made on the neck in the place where the necklace is worn. While this mark is being tattooed, the mother of the girl seats her daughter on her knee because it is believed that the existence of this mark ensures that they both shall meet in the next world; the person who makes this mark receives extra remuneration. Pan pattar or betel leaf, chawal or rice mark, and the kharwariya are done on the arms in the place where the ornaments known as the bdjs or jaushan are worn. Women of the Bhuiya and Parahiya tribes call this mark rijhwar or "pleasing." The bhanwara or large bumble bee is done on the knees and thighs. The murli-manohar is the representation of Krishna as the flute-player. It is done on the wrists and arms. The phulwdri or flower garden is done on the breasts and arms. The dharm gagariya is a mark which is supposed, to make the wearer holy in the world to come. The rdwana is the sign of Rawana, the enemy of Râma Chandra. It is done on the breast and hands. Garur is the sign of the bird Garuda, the vehicle of Vishnu. It is done on the arms chiefly by women of the Majhwar, Patari and Panka tribes. Chandrama is the sign of the moon, and is delineated on the breast and arms. Radha Krishna is the sign of Krishna and his consort, done on the breast, wrist, and arms. The dhandha or "work" is the mark made below the navel by barren women in the hope of obtaining offspring. Muraila is the mark of the peacock made on the breast. Many of these marks are probably totemistic in origin, but the real meaning has now been forgotten, and they are at present little more than charms to resist disease and other misfortunes, and for the purpose of mere ornament.

Tree worship.

23. The only tree they respect is the sakhu or sal which is used at these marriages.

- 24. There is nothing peculiar about their clothes, except their extreme scantiness. The men wear rings of brass or gold in the ear-lobes. The women wear ear ornaments made of palm-leaf (tarki), glass bangles (chari) heavy pewter anklets (pairi), and on the arm brass rings (ragari), with bead necklaces on the throat.
 - 25. They swear on the head of their son and believe that they die if they forswear themselves. They have no form of ordeal.
- 26. There appears to be no idea that their women, like those of the Bengal Agariyas, are notorious witches.\(^1\) They have Ojhas in the tribe, who announce, by counting the grains of rice put before them in a state of ecstacy, what particular Bhût has attacked the patient. The usual result is that he decides that some particular godling (\(deota\)) is clamouring for an offering. They believe in dreams which are interpreted by the oldest man in the family. They are usually due to inattention to the wants of the sainted dead. They do not profess to believe in the Evil Eye. But this is more than doubtful.
- 27. They eat all kinds of meat, including beef. They will not touch a Dom; they will touch a Food.

 Chamar, Dharkar, Ghasiya, or Dhobi, but will not eat from their hands. They have a special detestation for Doms.
- 28. They will not touch a menstrual woman or their younger brother's wife, or mother-in-law, or a connection through the marriage of children (Samdhin). They will not name their wives or elders in the family or the dead. In the morning they will not speak of death or quarrels or unlucky villages or persons of notorious character. They will not eat the fiesh of monkeys, horses, crocodiles, lizards or snakes.

¹ Bisley, Tribes and Castes, I., 4.

- but in separate vessels. They have no ceremony at eating. They use liquor and chewing tobacco freely; they do not use the huqqa, but smoke out of pipes made of the leaf of the sål tree. When they cannot get liquor to offer to deceased ancestors they mix flowers of the Mahua (Bassia lalifolia) in water. They believe that the use of liquor keeps off sickness, but consider drunkenness disreputable. They salute in the same form as the Manjhis (q. p.). They will eat food cooked in butter (pakka) from the hands of Kahars, and boiled rice from Chhatris. There is no caste which will drink water touched by them.
- 30. They practically do no agriculture. Their business is smelting and forging iron. The following Occupation. account of the manufacture is given by Dr. Ball 1:- "The furnaces of the Agariyas are generally erected under some old tamarind or other shady tree on the outskirts of a village, or under sheds in a hamlet where Agariyas alone dwell, and which is situated in convenient proximity to the ore or to the jungle of sal (Shorea robusta), or bijay sal (Pterocarpus marsupium), where the charcoal is prepared. The furnaces are built of mud and are about three feet high, tapering from below upwards from a diameter of rather more than two feet at base to eighteen inches at top, with an internal diameter of about six inches, the hearth being somewhat wider. Supposing the Agariya and his family to have collected the charcoal and ore, the latter has to be prepared before being placed in the furnace. The magnetic ores are first broken into small fragments by pounding, and are then reduced to a fine powder between a pair of millstones. The hematite ores are not usually subjected to any other preliminary treatment besides pounding. A bed of charcoal having been placed on the hearth, the furnace is filled with charcoal and then fired. The blast is produced by a pair of kettle-drum-like bellows, which consist of basins loosely covered with leather in the centre of which is a valve. Strings attached to these leather covers are connected with a rude form of springs which are simply made by planting bamboos or young trees into the ground in a sloping

¹ Jungle life, 668.—For a more detailed account see Watt's Dictionary of Reonemic Products, IV., 502., sqq.

direction. The weight of the operator, or pair of operators, is alternately thrown from one drum to the other, the heels acting at each depression as stoppers to the valves. The blast is conveyed to the furnace by a pair of hollow bamboos, and has to be kept up steadily without intermission for from six to eight hours. time to time ore and fuel are sprinkled on the top of the fire, and as fusion proceeds the slag is tapped off by a hole pierced a few inches from the top of the hearth. For ten minutes before the conclusion of the process, the bellows are worked with extra vigour, and the supply of ore and fuel from above is stopped. The clay luting of the hearth is then broken down, and the ball (giri) consisting of semi-molten iron slag and charcoal is taken out and immediately hammered, by which a considerable portion of the included slag which is still in a state of fusion is squeezed out. In some cases the Agariyas continue the further process, until after various reheatings in open furnaces and hammerings, they produce clean iron fit for the market, or even at times they work it up themselves into agricultural tools, etc. Not unfrequently, however, the Agariya's work ceases with the production of the giri which passes into the hands of the Lohars. Four annas or six-pence is the price paid for an ordinary giri, and as but two of these can be made in a very hard day's work of fifteen hours' duration, and a considerable time has also to be expended on the preparation of charcoal and ore, the profits are very small. The fact is that although the actual price which the iron fetches in the market is high, the profits made by the native merchants (Mahâjan) and the immense disproportion between the time and labour expended and the outturn, both combine to leave the unfortunate Agariya in a miserable state of poverty." Some further enquiries recently made in Mirzapur prove the hopelessness of competition between native and imported iron. The native iron is specially valued for tools, etc., but with the diminution of jungle its manufacture will probably soon disappear.

Agariya: Agari.—There is another set of people known under this name who are found in the Central Ganges-Jumna Duáb who have no connection with the Agariyas of Mirzápur. They claim to be Chauhân Râjputs, and say that they emigrated to Bulandshahr about two centuries ago from Sambhal in the Morâdâbâd district. They are, as a rule, settled, but in the hot weather they migrate to Rohtak, in the Panjab, where they settle in rude

huts near villages and pursue their trade of making salt (khári nimak) and saltpetre. They follow the customs of Rajputs in their marriage ceremonies, except that they levy a bride price from the relations of the bridegroom. They profess not to permit widow marriage, but they recognise the levirate. A wife may be put away for adultery or other misconduct with the sanction of the tribal council, and then she can re-marry by the kardo form. Some of them now live by agriculture. Güjars, they say, will eat and smoke with them.

- 2. A caste known as Agart are miners and smelters in the hills: there they are regarded as a branch of the Doms.
- 3. Of the Agaris of the Panjab Mr. Ibbetson writes:-"The Agari is the salt-maker of Rajputana and the east and south-east of the Panjab, and takes his name from the Agar or shallow pan in which he evaporates the saline water of the lakes or wells at which he works. The city of Agra derives its name from the same word. The Agaris would appear to be a true caste, and in Gurgâon are said to claim descent from the Rajputs of Chithor. There is a proverb,-"The Ak, the Jawasa, the Agari and the cartman: when the lightning flashes these four give up the ghost:" because, I suppose, the rain which is likely to follow would dissolve their salt, . The Agaris are all Hindus and are found in the Sultanpur tract on the common borders of the Delhi, Gurgion and Rohtak districts, where the well water is exceedingly brackish, and where they manufacture salt by evaporation. Their social position is fairly good. being above that of the Lohars, but, of course, below that of JAts.
 - 4. Another name for them in these provinces is Gola Thåkur, or illegitimate Råjput. At the last Census they were included in the Luniyas.

Agarwâla. Usually treated as a sub-caste of the great Banya caste, a wealthy trading class in Upper India. There are various explanations of the name. According to one account they take their title from dealing in the aromatic wood of the agar (Sans. agara) the eagle wood tree (Aquilaria agallocka). There is, however, no evidence that the sale of this article is, or ever was, a speciality

¹ Panjab Ethnography, 830.

Based on notes by the Deputy Inspector, Schools, Pilibhit, M. Mahâdeva Prasād, Head Master, Zilâ School, Pilibhit.

of the Agarwalas. Another story is that there were a thousand families of Agnihotri Brahmans settled in Kashmir, and that they were supplied with agar wood for their sacrifices by a special tribe of Vaisyas. When Alexander the Great invaded India he broke their sacred fire pits (Agni hunda), and these Vaisyas were dispersed and settled in the neighbourhood of Agra, whence they derived their name. A third legend again refers the name to Agroha, an ancient town in the Hissâr district of the Panjab, where a lakh of families of Vaisyas were settled by King Agra Sena. Round this Raja Agra Sena there is a whole cycle of legend. His ancestor was Dhana Pâla, Raja of Pratapnagar, which some identify with the present State in Râjputâna, and some place vaguely in the Dakkhin or Southern India. He had eight sons-Shiu, Nala, Anala, Nanda, Kunda, Kumuda, Vallabha, Suka, and a daughter, Mukuta. At that time there was a Râja Visâla, who had eight daughters-Padmâvati, Mâlati, Kanti, Subhadra, Sra, Srua, Basundhara and Râja. They were married to the eight sons of Dhana Pâla. Each of these, except Nala, who became an ascetic, had a kingdom of his own. In the family of Shiu there reigned in succession Vishnu Råja, Sudarsana, Dhurandhara. Samadi, Mohan Dâs and Nema Nâtha, who populated Nepâl and called it after his own name. His son Vrinda performed a great sacrifice at Brindâban, and named the place after himself. His son was Râja Gurjara, who occupied Gujarât. Râja Harihar succeeded him, and he had one hundred sons. One of these, Rangji, became Râja, and the others, for their impiety, were degraded into Sûdras. To him, in the fifth generation, succeeded Raja Agra Sena. At that time, Råja Kumuda of Nága Loka, or "Dragon land," had a very beautiful daughter named Mådhavi, who was wooed by the God Indra: but her father preferred to marry her to Râja Agra Sena. After his marriage he performed notable sacrifices at Benares and Hardwar, and then went to Kolhapur where he won the daughter of the Raja Mahidhara in the swayamvara. Finally he settled in the neighbourhood of Delhi and made Agra and Agroha his capitals. His dominions reached from the Himâlaya to the Ganges and the Jumna, and as far as Marwar on the west. He had eighteen queens, who bore him fifty-four sons and eighteen daughters. his latter days he determined to perform a great sacrifice with each of his queens. Each of these sacrifices was in charge of a separate Acharya or officiant priest, and the gotras which sprang from him are named after these Acharyas. When he was performing the last

sacrifice, he was interrupted, and so there are seventeen full gotras and one half gotras. There are considerable differences in the enumeration of these gotras. One list, which seems authoritative, gives them as follows with the Veda, Såkha and Sutra, to which they conform:—

Gotra.		Yeda.	Såkha.	Sutra.	
1. Garga .		. Yajurveda.	Mådhyandina.	Kâtyâyana.	
2. Gobhila .	•	• 29	,,		
8. Gautama	•	• ,,	99	**	
4. Maitreya	•	. ,,	22		
5. Jaimini .		• 22	20	"	
6. Saingala	•	. Sâmaveda.	Kausthami.	Gobhila.	
7. Vâsala .	•	. "	,,	,,	
8. Aurana .		. Yajurveda.	Mådhyandina.	Kâtyâyana.	
9. Kausika .	•	• 22	*1	**	
10. Казуара .		. Sâmaveda.	Kausthami.	Gobhila.	
11. Tandeya .	•	. Yajurveda.	Mådhyandina.	Kâtyâyana.	
12. Måndavya		. Rigveda.	Sakila.	Aswillin.	
18. Vasishtha	•	. Yajurveda.	Mådhyandina.	Kâtyâyana.	
14. Mudgala		. Rigveda.	Sakila.	Aswilâin.	
15. Dhânyasha	•	. Yajurveda.	Madhyandina.	Kâtyâyana.	
16. Dhelana		.)			
Dhauma		.} "	,,	,,	
17. Taitariya	•	• 10	,,	,,	
171. Nagendra	•	. Sâmaveda.	Kausthami.	Gobhila.	

The lists given by both Mr. Risley and Mr. Sherring differ considerably from this. Mr. Risley gives—

(1) Garg; (2) Goil; (3) Gâwâl; (4) Batsil; (5) Kâsil; (6) Singhal; (7) Mangal; (8) Bhaddal; (9) Tingal; (10) Airan; (11) Tairan; (12) Thingal; (13) Tittal; (14) Mittal; (15) Tundal; (16) Tâyal; (17) Gobhil; (174) Goin.

Mr. Sherring gives the Gotras as follows:-

(1) Garga; (2) Gobhila; (3) Garwâla; (4) Batsila; (5) Kasila; (6) Sinhal; (7) Mangala; (8) Bhadala; (9) Tingala; (10) Erana; (11) Tâyal; (12) Terana; (13) Thingala; (14) Tittila; (15) Nîtal; (16) Tundala; (17) Goila and Goina; (17) Bindal.

Agarwalas again have the divisions Dasa and Bîsa, the "tens" and the "twenties" like the Oswals (q. v.). One account of their origin is that when the daughters of Rāja Vāsuki, the king of the snakes, married the sons of Rāja Agra Sena, they each brought a handmaid with them, and their descendants are the Dasas. The Bīsa or pure Agarwalas do not eat, drink or intermarry with the Dasas.

2. Regarding the legend of the connection of the Agarwâlas Connection of the Agar. and Nâgas Mr. Risley¹ writes:—"With the Agarwâlas, as with all castes at the present day, the section names go by the male side.

In other words a son belongs to the same gotra as his father, not to the same gotra as his mother, and kinship is no longer reckoned through females alone. Traces of an earlier matriarchal system may perhaps be discerned in the legend already referred to. which represented Raja Agar Nath as successfully contending with Indra for the hand of the daughters of two Naga Rajas, and obtaining from Lakshmi the special favor that his children by one of them should bear their father's name. The memory of this Naga princess "Our mother's house is of the race of the is still held in honor. snake" (jdt ká nánihál nágbansi kai) say the Agarwâlas of Behâr; and for this reason no Agarwâla, whether Hindu or Jain, will kill or molest a snake. In Delhi Vaishnava Agarwâlas paint pictures of snakes on either side of the outside doors of their houses, and make offerings of fruit and flowers before them. Jaina Agarwalas do not practise any form of snake-worship. Read in the light of Bachofen's researches into archaic forms of kinship, the legend and the prohibition arising from it seem to take us back to the prehistoric time when the Naga race still maintained a separate national existence, and had not been absorbed by the conquering Arvans; when Naga women were eagerly sought in marriage by Aryan chiefs; and when the offspring of such unions belonged by Naga custom to their mother's family. In this view the boon granted by Lakshmi to Råja Agar Nåth that his children should be called after his name, marks a transition from the system of female kinship, characteristic of the Nagas, to the new order of male parentage introduced by the Brahmans, while the Behar saying about the Nanihal is merely a survival of those matriarchal ideas according to

¹ Tribes and Castes of Bengal, I., 5 sq.

which the snake totem of the race would necessarily descend in the female line. In the last of the six letters entitled "Orestes—Astika, Eine Griechisch—Indische Parallele" Bachofen has the following remarks on the importance of the part played by the Någa race in the development of the Bråhmanical polity. The connection of Bråhmans with Någa women is a significant historical fact.

Wherever a conquering race alies itself with the women of the land, indigenous manners and customs come to be respected, and their maintenance is deemed the function of the female sex. A long series of traditions corroborate it in connection with the autochthonous Någa race. The respect paid to Någa women, the influence which they exercised, not merely on their own people, but also in no less degree on the rulers of the country, the fame of their beauty, the praise of their wisdom—all this finds manifold expression in the tales of the Kashmir chronicle, and in many other legends based upon the facts of real life."

3. In connection with these speculations it may be noted that snake-worship among Agarwalas have a special form of worship in honor of the Saint Astika Muni. He was the son of Jaratkaru by the sister of the great serpent Vasuki and saved the life of the serpent Takshaka, when Janmejaya made his great sacrifice of serpents. This worship appears to be peculiar to the Agarwalas, and is said to be performed only by Tiwari Brahmans. On the fourth day of the light half of Sawan they bathe in the Ganges and make twenty-one marks on the wall of the house with red lead and butter; and an offering is presented consisting of cocoa-nuts, clothes, five kinds of dry fruits, and twenty-one pairs of cakes (papar), some yellow sesamum (sarson) flowers and a lamp lighted with butter. Some camphor is then burnt, and the usual articeremony performed.

These things are all provided by the Agarwala who does the worship. Astika Muni they believe to have been the preceptor (Guru) of the Naga, and Agarwalas call themselves Naga Upasaki or snake-worshippers. After this the women of the family come to the house of the officiating Brahman. The drii ceremony is again done by burning camphor, and the Brahman marking their foreheads with red (rori) gives them part of the cakes as a portion of the sacred offering (prasada). Each woman presents two pice to the Brahman in return. This sesamum they sprinkle in their houses as a preservative against snake-bite.

They are taught a special masters or spell for this purpose which is said to run:—"I say that at whosoever's birth the ceremony of Astika is performed the most poisonous snake runs away when he calls out Snake! Snake!"

This ceremony is performed once a year, and the day after it each person who joins in it gives the officiating Brahman a present of uncooked grain.

4. Agarwâlas follow the strict rules of the Shastras in regulating the prohibited degrees. "All the sections Exogamy. are strictly exogamous, but the rule of unilateral exogamy is supplemented by provisions forbidding marriage with certain classes of relations. Thus a man may not marry a woman, (a) belonging to his own gotra; (b) descended from his own paternal or maternal grandfather, great-grandfather or greatgreat-grandfather; (c) descended from his own paternal or maternal aunt; (d) belonging to the grand maternal family (ndnikdl) of his own father or mother. He may marry the younger sister of his deceased wife, but not the elder sister, nor may he marry two sisters at the same time. As is usual in such cases, the classes of relations barred are not mutually exclusive. All the agnatic descendants of a man's three nearest male ascendants are necessarily members of his own gotra, and, therefore, come under class (a) as well as class (b). Again, the paternal and maternal aunt and their descendants are included among the descendants of the paternal and maternal grandfathers, while some of the members of the nanihal must also come under class (b). The gotra rule is undoubtedly the oldest, and it seems probable that the other prohibited classes may have been added from time to time as experience and the growing sense of the true nature of kinship demonstrated the incompleteness of the primitive rule of exogamy."I

5. In these Provinces when the moment of delivery comes, it is

Birth ceremonies.

the etiquette for the husband to go himself and call the Chamarin midwife. This is always so in case of the birth of a son; but if it is a girl he can either go himself or send a servant to fetch her. She comes and cuts the cord, which is not, as is the case with many other castes, buried in the delivery room. A fire (pasangki) is kept burning near the mother to keep off evil spirits, and guns are fired to scare the

¹ Bisley, loc. oit. 6.

dreaded demon Jamhua. After the child is born the mother is given a dose of assafætida and water, the bitterness and smell of which she is not under the circumstances supposed to be able to feel. The Chamarin remains three days in attendance, and during that time the mother is fed on fruits and not allowed to eat grain in any form. On the third day she is bathed and the Chamarin dismissed. After this she is fed on grain. On the sixth day is the Chamar Chhathiya when the women keep awake all night and have lamps burning. All the women take lamp-black from one of these lamps and mark their eyes with it to bring good luck, and a little is also put on the eyes of the baby. Within fifteen days of delivery when the Pandit fixes an auspicious time the mother is bathed. no twelfth day (barahi) ceremony. The astrological (rds) name is fixed by the Pandit; the ordinary name by the head of the family. The mother is again bathed on the fortieth day, and is then pure and can rejoin her family. If the family can afford it, after this the Pandit is sent for and there is a formal naming ceremony (nama karma), but this is not absolutely necessary.

6. There is no fixed age for marriage. The wealthier members of the tribe marry their daughters in infancy; Marriage ceremonies. poorer people keep them till they are grown up in default of a suitable match being arranged. The marriage follows the usual high caste form. When the horoscopes agree (rds barag) and the friends are satisfied, a Pandit is asked to fix a lucky day. No bride price is given or received. Then the boy's father sends to the bride's house a maund of curds, some sweets and two rupees in cash to clench the proposal. The curds are sent in an earthen pot ameared with yellow; some red cloth is put over the mouth and on this the money is placed. This constitutes the betrothal. When the marriage day approaches the boy's father sends the bride some ornaments made of alloy (phul), a silken tassel. some henna and pomegranates, some sweetmeats, toys and a sheet (sari). The number of trays of presents should be at least eleven and not more than one hundred and twenty-five. The girl's father keeps for the bride only the shawl, some sweets and flowers, and sends back the rest. Next day these flowers are tied in the bride's hair. If the marriage takes place in a town she goes to a temple and worships, and there she meets her future mother-in-law for the first time. After this follows the ancinting of the bride and bridegroom, known as Tel-hardi. When the bridegroom reaches the house of the bride, he is seated on a wooden stool, and the women of the family take up the bride in their arms and revolve her in the air round the bridegroom. During this the bride sprinkles rice (achhat) over him.

This ceremony is known as Barhi phirdna. Then comes the Sakhran ceremony. Some curds are put in a bag and hung up. When all the whey has escaped, the remainder is mixed with the same quantity of milk and sugar, some cardamoms, pepper and perfume; this is first offered to the family god (kula-deva), the other godlings (deota), and to a Brahman, and is then distributed in the form of a dinner (jeondr). This is always given on the day the tilak ceremony is performed. The girl is brought into the marriage pavilion by a near relation (man), generally her father's son-in-law, and seated in her father's lap. He puts her hand in his with some wheat dough and a gold ring. Then he does the Kanvadan or solemn giving away of the bride to the bridegroom, while the priest reads the formula of surrender (sankalpa). Then a cloth is hung up, and behind it in secret the bridegroom puts five pinches of redlead on the parting of the bride's hair, and they march round the pavilion five times. The girls of the family tie the clothes of the pair in a knot. When this is over they are taken to the retiring room (kokabar) where they are escorted by the next-of-kin (man) of the bride, who sprinkles a line of water on the ground as they proceed. There the bridegroom's head-dress (sehra) is removed. It is not the custom for the bride to return at once with her husband: there is a separate gauna. This gauna must take place on one of the odd years first, third or fifth after the regular marriage.

7. In a recent 1 case it was held that according to the usage prevailing in Delhi and other towns in the North-Western Provinces among the sect of Agarwâlas who are Sarâogis, a sonless widow takes an absolute interest in the self-acquired property of her husband, has a right to adopt without permission from her husband or consent of his kinsmen, and may adopt a daughter's son who on the adoption takes the place of a son begotten. It was questioned whether on such an adoption a widow is entitled to retain possession of the estate either as proprietor or as manager of her adopted son.

¹ Sheo Singh Rai versus Dakho, Ind. an Law Reports, Allahabad, I., 689.

8. Between the Agarwâla, who is perhaps, in appearance, the Agarwalas and Cha- best bred of the tribes grouped under the name of Banya, and the dark non-Aryan Chamar, it is difficult to imagine any possible connection, but it is curious that there are legends which indicate this. Thus it is said that an Agarwâla once unwittingly married his daughter to a Chamar. When after some time the parents of the bridegroom disclosed the fact, the Agarwala murdered his son-in-law. became a Bhût and began to trouble the clansmen, so they agreed that he should be worshipped at marriages. Hence, at their weddings they are said to fill a leather bag with dry fruits, to tie it up in the marriage shed, to light a lamp beneath it, and to worship it in the form of a deity called Ohur, which is supposed to save women from widowhood. A similar story is told at Partabgarh:-"I have heard it alleged (and the story is current, I believe, in parts of the Panjab) that once upon a time a certain Raja had two daughters, named Chamu and Bamu. These married and each gave birth to a son, who in time grew up to be prodigies of strength (pakalwdn). An elephant happened to die on the Råja's premises, and being unwilling that the carcase should be cut up and disposed of piecemeal within the precincts of his abode, he sought for a man of sufficient strength to carry it forth whole and bury it. Chamu's son undertook and successfully performed this marvellous feat. The son of Bamu, stirred no doubt by jealousy, professed to regard this act with horror and broke off all relations with his cousin and pronounced him an outcaste. Chamars are asserted to be descendants of the latter and Banyas of the former, and hence the former in some parts, though admitting their moral degradation, have been known to assert that they are in reality possessed of a higher rank in the social scale than the latter." 1 The story is worth repeating as an instance of some of the common legends regarding the original connection of castes. Why the Chamars should have selected in the Agarwala Banyas the most unlikely people with whom to assert relationship, it is very difficult to say. Agarwâlas are also said at marriages to mount the bridegroom secretly on an ass which is worshipped. If this be true, it is probably intended as a means of propitiating Sîtalâ mâi, the dreaded goddess of small-pox, whose vehicle is the ass.

¹ Settlement Report, 61.

- 9. Most of the Agarwalas are Vaishnavas; some are Jainas or Saraogis. At the last Census 269,000 Religion. declared themselves as Hindus, and 38,000 as Jainas. A small minority are Saivas or Saktas, but in deference to tribal feeling they abstain from sacrificing animals and using meat or liquor. As Mr. Risley says 1:-"Owing, perhaps, to this uniformity of practice in matters of diet, these differences of religious belief do not operate as a bar to intermarriage; and when a marriage takes place between persons of different religions, the standard Hindu ritual is used. When husband and wife belong to different sects, the wife is formally admitted into her husband's sect and must in future have her own food cooked separately when staying at her father's house." Their tribal deity is Lakshmi. They venerate ancestors at the usual Sråddha. They worship snakes at the Nagpanchami in addition to the special tribal worship described in para. 3. Among trees they venerate the pîpal, kadam, sami and babûl. Their priests are generally Gaur Brâhmans. Some of them profess to abstain from wearing certain kinds of dress and ornaments, as they say, under the orders of their family Sati.
- 10. As regards food, the use of the onion, garlic, carrot and turnip is forbidden. At the commencement Social rules. of meals a small portion is thrown into the fire, and a little known as Gogras is given to the family cow. "All Pachhainiya and most Purabiya Agarwalas wear the sacred thread. In Behar they rank immediately below Brahmans and Kayasths, and the former can take water and certain kinds of sweetmeats from their hands. According to their own account they can take cooked food only from Brahmans of the Gaur, Tailanga, Gujarâti and Sanadh sub-castes; water and sweatmeats they can take from any Bråhmans, except the degraded classes of Ojha and Mahâbrâhman, from Râjputs, Bais Banyas, and Khatris (usually reckoned as Vaisyas), and from the superior members of the so-called mixed castes, from whose hands Bråhmans will take water. Some Agarwalas, however, affect a still higher standard of ceremonial purity in the matter of cooked food, and carry their prejudices to such lengths that a mother-in-law will not eat food prepared by her daughter-inlaw. All kinds of animal food are strictly prohibited, and the

members of the caste also abstain from jovanda rice which has been parboiled before husking. Jaina Agarwâlas will not eat after dark for fear of swallowing minute insects. Smoking is governed by the rules in force for water and sweetmeats. It is noticed that the Purohits of the caste will smoke out of the same huqqa as their clients." 1

11. The Agarwâlas are one of the most respectable and enterprising of the mercantile tribes in the Province. They are bankers, money-lenders and land-holders. These rights in land have generally been acquired through their mercantile business. It is a joke against them that the finery of the Agarwâla never wears out because it is taken so much care of. They are notorious for their dislike to horsemanship, and for the skill of their women in making vermicelli pastry and sweetmeats. The greatness of Agroha, their original settlement, is commemorated in the legend told by Dr. Buchanan that when any firm failed in the city, each of the others contributed a brick and five rupees which formed a stock sufficient for the merchant to recommence trade with advantage.

Distribution of Agarwallas by the Census of 1891.

	Dist	BICT.		Hindus.	Jainas.	TOTAL.		
Dehra Dûn .					•	2,109	234	2,343
Saharanpur	•					26,448	5,988	32,436
Muzaffarnagar			•			28,237	9,029	37,266
Meerut .	•	•	•	•		37,792	16,307	54,099
Bulandshahr		,	•			26,272	1,053	27,325
Aligarh .		•	•			16,083	9	16,092
Mathura .	•		•			27,323	1,196	28,519
Agra	•					22,439	1,447	23,886
Farrukhâbâd		•				2,281	122	2,408
Mainpuri .		•	•	•		2,350	157	2,507
Etawah .	• ·					2,048	137	2,185

¹ Risley, loc. cit. 8.

² Eastern India, IL, 465.

Distribution of Agarwalas by the Census of 1891-contd.

District.							Hindus.	Jainas.	TOTAL.
Etah		•	•	•			2,518	69	2,587
Bareilly .					•		7,401	4	7,405
Bijnor .			•			٠.	12,222	779	13,001
Budaun .		•	•	•			1,968	3	1,971
Murådåbåd .				•			10,968	255	11,223
Shahjahanpu	r				•		1,065	33	1,098
Pilibhît .		. •		•			2,255	11	2,266
Cawnpur .		•		•			6,004	70	6,074
Fatehpur .				•	•		543		543
Bânda .		•				. •	860		860
Hamirpur .					•	•	1,542	•••	1,542
Allahāhād .		•		•	•		3,340		3,340
Jhânsi .	,	•			•		3,482	14	3,496
Jålaun .			•	•	•		1,907		1,907
Lalitpur .					•		119	•••	119
Benares		•	•	•	•	•	2,833	3	2,836
Mirzāpur .			•				1,920		1,920
Jaunpur	•						263		263
Ghazipur .	,	•	•	•	٠.		1,067	26	1,093
Ballia			•			•	510		510
Gorakbpur				•	•	. •	1,539	40	1,579
Basti .	•				•		277		277
Azamgarh			•		•		1,049		1,046
Kumaun					•		260		260
Garhwâl			•		•		1,755		1,75
Tarki		•	•				1,348	36	1,38
Lucknow		•	•				2,831	422	3,25
Unão .							149	8	15

Sultanpur .

Partabgarh .

Bara Banki .

=/	, -				-				
		Diez	rbiot.		Hindus.	Jaines.	TOTAL.		
Råê Bareli	•	•	•		•		140	23	163
Sitapur			•		•		266	124	390
Hardoi	•	•	•]	106		106
Kheri		•	•			.	276		276
Faizābād		•	•	•	•		1,022		1,022
Gonda	•.		•	•			802		802
Bahraich							293	- 80	322

205

295

500

269,761

887

38,516

205

295

1.387

308,277

Distribution of Agarmalas by the Causes of 1891-conold.

Agastwar.-A sect of Rajputs found principally in Pargana Haveli of Benares. They claim to take their name from the Rishi Agastya, who appears to have been one of the early Brahman missionaries to the country south of the Vindhya range, which he is said to have ordered to prostrate themselves before him.

Aghori, Aghorpanthi, Aughar.1-(Sanskrit aghora "not terrific," a euphemistic title of Siva), the most disreputable class of Saiva mendicants. The head-quarters of the sect are at Ramgarh, Benares. The founder of it was Kinna Râm, a Râjput by caste, who was born at Råmgarh, and was a contemporary of Balwant Sinh, Râia of Benares. When he was quite a boy he retired to a garden near Benares and meditated on the problems of life and death. became possessed of the spirit and his parents shut him up as a madman. When they tried to wean him from the life of an ascetic and marry him, he made his escape and retired to Jagannath. Some time after he was initiated by a Vaishnava Pandit from Ghazipur. he went to Ballua Ghat at Benares and began to practise austerities. Some time after one Kalu Råm came from Girnar Hill, and Kinna Ram attended on him for some years. One day he announced his intention of making a second pilgrimage to Jagannath, when Kalu said.—"If I bring Jagannath before your eyes here will you give up

¹ Based mainly on a note by Pandit Ramgharib Chaube.

your intention?" Kinna Râm agreed, and then by his supernatural power Kâlu Râm did as he had promised to do. This shook the faith of Kinna Râm and he abandoned the Vaishnava sect and was initiated as a Saiva. From that time he became an Aughar or Aghori. Kâlu Râm gave him a piece of burning wood which he had brought from the Smasâna Ghât or cremation ground at Benares, and ordered him with this to maintain the perpetual fire. After this Kâlu Râm returned to Girnâr and Kinna Râm went to the garden where he had stayed at the opening of his life and erected a monastery there. He performed miracles and attracted a number of disciples out of his own tribe.

- 2. Some time after his own Guru who had initiated him into the Vaishnava sect came to see him. Kinna Râm directed him to go to Delhi, where a number of Sådhus were then suffering imprisonment at the hands of the Muhammadan Emperor for their faith, and to procure their release by working miracles. The Guru went there and shared their fate. Long after when the Guru did not return Kinna Râm went himself to Delhi in order to effect his release. Kinna Râm, on his arrival, was arrested and sentenced to work on the flour-mills. He asked the Emperor if he would release him and the other Sådhus, if he was able, by his miraculous power to make the mills move of themselves. The Emperor agreed and he worked the miracle. The Emperor was so impressed by his power that he released the Sådhus and conferred estates on Kinna Råm. Sådhus whom he had released became his disciples, and he returned to Benares, where at Râmgarh he established the Aghori sect and became the first leader. He lived to a good old age, and was succeeded by one of the members elected by general vote of the society.
- The candidate for initiation places a cup of liquor and a cup of bhang on the stone which covers the tomb of Kinna Râm. It is said that those who wish to become Aughars without losing caste drink only the bhang, while those who desire to be fully initiated drink both the bhang and spirits. Some say that when the candidate has perfect faith, the cups come to his lips of themselves. Then a sacrifice is performed in which various kinds of fruits are thrown into the fire which has been kept alight since it was first lighted by Kinna Râm, and an animal, usually a goat, is sacrificed. It is believed that the animal thus

sacrificed often comes to life again when the function is over. After this the hair of the candidate is moistened in urine, by preference that of the head of the sect, and shaved. Subsequently the candidate has to meditate on the precepts and teaching of Kinna Râm, which are recorded in a book known as the Bîjaka. Those who are illiterate have these read over to them by other Aughars. The initiation ceremony ends with a feast to all the disciples present. at which spirits and meat are distributed. This is followed by a probation term of twelve years, during which the initiated eats any kind of filthy food, the flesh of corpses being included. Their life is spent in drinking and smoking intoxicating drugs, and they are most abusive to those who will not give them alms. When they go to beg they carry a bottle either empty or full of spirits. They demand alms in the words Jdy Kinna Ram ki, (Glory to Kinna Ram). It is said that after leading this life for twelve years they abandon the use of spirits and only eat filthy food.

4. A great resort of this class of ascetics is the Asthbhuja hill near Bindhachal in the Mirzapur District. According to Lassen, quoted by Mr. Risley, the Aghoris of the present day are closely related to the Kapâlika or Kapâladhârin sect of the middle ages who wore crowns and necklaces of skulls and offered human sacrifices to Châmunda, a horrible form of Devi or Pârvati. In support of this view it is observed that in Bhayabhuti's Drama of Mâlati Mâdhaya, written in the eighth century, the Kapalikas orcerer, from whom Målati is rescued, as she is about to be sacrificed to Châmunda, is euphemistically described as an Aghorakantha, from aghora, "not terrible." The Aghoris of the present day represent their filthy habits as merely giving practical expression to the abstract doctrine of the Paramahansa sect of the Saivites that the whole universe is full of Brahma, and consequently that one thing is as pure as another. The mantra or mystic formula by which Aghoris are initiated is believed by other ascetics to be very powerful and to be capable of restoring to life the human victims offered to Devi and eaten by the officiating priest." Not long since a member of the sect was punished in Budaun for eating human flesh in public. Of the Panjab Mr. MacLagan writes :- "The only real sub-division of the Jogis which are at all commonly recognised are the well-known sects of Oghar and Kanphattas. The Kanphattas, as their name denotes,

¹ Tribes and Castes, I, 10.

Panjab Census Report, 115.

pierce their ears and wear in them large rings (mundr2) generally of wood, stone or glass; the ears of the novice are pierced by the Guru, who gets a fee of Re. 1-4-0. Among themselves the word Kanphatta is not used; but they call themselves Darshani or 'one who wears an ear-ring.' The Oghar, on the contrary, do not split their ears, but wear a whistle (nadha) of wood, which they blow at morning and evening and before meals. Kanphattas are called by names ending in Nath, and the names of the Oghar end in Das. The Kanphattas are the more distinctive sect of the two, and the Oghars were apparently either their predecessors or seceders from their body. One account says that the Kanphattas are the followers of Gorakhnath, the pupil of Jalandharanath, who sometimes appears in the legends as an opponent of Gorakhnâth. Another account would go further back and connect the two sects with a sub-division of the philosophy of Patanjali." The difference between Aughar and Aghori does not seem to be very distinct; the Aghori adds to the disgusting license of the Aughar in matters of food the occasional eating of human flesh and filth.

Distribution of Aghorpanthis and Aughars by the Census of 1891.1

District.	Augher.	Aghori includ- ing Kinns- râmi.	Toral.	District.	District.			TOTAL.
Dehra Dan	86		86	Benares.		186		186
Musaffarnagar .	1,235		1,285	Ghāzipur .		9	100	109
Meernt	1,646	.,.	1,646	Ballia .		***	67	67
Bulandshahr	4.9		49	Gorakhpur .		•••	260	260
Agra	32	18	45	Basti			-96	96
Etah	8		8	Azamgarh .		7		7
Bijnor	821		821	Kumion .	•	5		5
Rudâau	15		15	Tarâi		54		54
Moradabad	52		52	Lucknow .	٠	6	29	85
Pilibhit	16	9	25	Rai Bareli .			8	8
Cawnpur		8	8	Unito		1		1
Bånda		6	6	Sitapur	•	12		12
Hamirpur	14	9	23	Faizābād .	•		18	13
Allahâbâd	1	17	18	Gonda	•	45		45
Jhansi	2	•••	2	Sultanpur .		15		15
				GRAND TOTAL	•	4,317	630	4,947

¹ The Census in Bengal shows their numbers to be 3,877. The Jogi Aughars of the Panjab number only 436.

Agnihotri.1—A class of Bråhmans who are specially devoted to the maintenance of the sacred fire. The number of such Brahmans now-a-days is very limited, as the ceremonies involve heavy expenditure and the rules which regulate them are very elaborate and difficult. They are seldom found among the Pancha Gaur Brahmans, who are not devoted to the deep study of the Vedas: they are most numerous among the Pancha Dravira or Dakshini Brahmans. In one sense, of course, the offering of part of the food to fire at the time of eating is one of the five daily duties of a Brahman; but the regular fire sacrifice is the special duty of the Agnihotri. In order to secure the requisite purity he is bound by certain obligations not to travel or remain away from home for any lengthened period; to sell nothing which is produced by himself or his family; not to give much attention to worldly affairs; to speak the truth; to bathe and worship the deities in the afternoon as well as in the morning; to offer pindas to his deceased ancestors on the 15th of every month before he takes food; not to eat food at night; not to eat alkaline salt (khdri nimak), honey, meat, and inferior grain, such as urad pulse or the kodo millet; not to sleep on a bed, but on the ground; to keep awake most of the night and study the Shastras; to have no connection with, or unholy thoughts regarding, any woman except his wife; or to commit any other act involving personal impurity.

2. In the plains there are three kinds of Agnihotris: first, hereditary Agnihotris; second, those who commence maintaining the sacred fire from the time they are invested with the Brâhmanical cord; and third, those who commence to do so later on in life. The proper time to begin is the time of investiture. If any one commence it at a later age, he has to undergo certain purificatory rites, and if subsequently the maintenance of the fire is interrupted, the ceremony of purification has to be undergone again. The ceremony of purification is of the kind known as Prajapatya vrata, which is equal to three times the krickckkra, which latter lasts for four days, and consists in eating the most simple food once in the 24 hours; to eat once at night on the second day; not to ask for food, but to take what is placed before him; to eat nothing on the fourth day. This course, carried out for twelve days, consti-

¹ Based on notes by Pandit Ramgharib Chaube and Pandit Janardan Dat Joshi, Deputy Collector, Barcilly.

tutes the *Prdjapatya vrata*. In default of this the worshipper has to give as many cows to Brahmans as years have passed since his investiture. In default of this he must tell the *gdyatri mantra* ten thousand times for every year that has passed since he was invested. Or finally, if he can do none of these, he may place in the sacrificial pit (*kunda*) as many thousand offerings (*dhuti*) of sesamum (*tila*) as years have passed.

- 3. Agnihotri Brâhmans keep in their houses a separate room, in which is the pit at which the fire sacrifice is performed, and a second pit out of which is taken fire to burn the Agnihotri himself or any of his family when they die; besides these, a third pit is maintained from which fire is taken when it is required for ordinary household work. The first is known as the kavaniya kunda, the second dagdha kunda, and the third, grahya patya. The pit is one cubit in cubic measurement. All three are of the same dimensions. Around it is a platform (vedi), twelve finger breadths in width, and made of masonry or clay. One-third of it is coloured black, and is known as tama, "darkness" or "passion"; one-third, coloured red, is rajas, or "impurity," and one-third, white, signifying sat, or "virtue." Sometimes the pit is made in the form of the leaf of a pipal tree and has the mouth in the shape of the yoni. In the morning the Agnihotri should place in the pit an oblation (dhati) of ghi: this should be the product of the cow; if this be not procurable, it may be replaced with buffalo ghi, or that of the goat, sesamum oil, curds, milk, or, in the last resort, pottage (lapsi). On certain occasions an offering of rice-milk (khir) is allowed. Some also offer incense.
- 4. The sacrifice is made in this way: First of all the pit should be swept with a bundle of kusa grass, and the ashes and refuse thrown into a pure place in the house facing the north-east; next the pit is plastered with cow-dung; then three lines are drawn in the middle with a stalk of kusa grass; from these lines three pinches of dust are collected and thrown towards the north-east. The pit and altar are then sprinkled with water from a branch of kusa grass. Fire is then kindled with the arani, or sacred drill, and lighted with wood of the sandal tree, or palasa, which are also used for replenishing the fire. After this is performed the nandi sraddka, or commemorative offering to the manes preliminary to any joyous occasion, such as initiation, marriage, etc., when nine balls (pinda) are offered in threes—three to the deceased father, his father, and

grandfather; three to the maternal grandfather, great-grandfather, and great-grandfather; three to the mother, paternal grandmother, and great-grandmother. Water is then filled into the sacrificial vessel (prantia), and twenty blades of kusa grass are arranged round the altar, so that the heads of all be facing the east. All the sacrificial vessels (pdtra) are arranged north of the pit and the altar. Fifst of all the prantia is so placed; then three blades of kusa grass; then another sacrificial vessel called the prokshani pdtra; then the djya or ajyasthulipdtra, which holds the offering of ghi; after these the samdrjana, or brush, the sruva, or sacrificial ladle, and the purna pdtra, another vessel. The vessels are purified with aspersion from a bunch of kusa grass dipped in water, after which the ghi is poured on the fire out of a bell-metal cup, and, with a prayer to Prajapati, the fire is replenished with pieces of wood soaked in ghi.

- 5. Certain ceremonies (sanskdra) are incumbent on Agnihotris. On the fifteenth of every Hindu month they must perform the sraddha for their deceased ancestors: on the last day of every month they must do the sraddha and fire sacrifice (homa) every day during the four months of the rainy season. They must do the homa on a large scale: they must do the sraddha on the eighth day of both the fortnights in Sâwan and Chait: they must do a great fire sacrifice in Aghan and feed Brâhmans. Whenever a man begins to perform the fire sacrifice he always starts on the Amâvas, or fifteenth day of the month. There is a special elaborate ritual when an offering of rice-milk is made, in which sacred mortars and pestles and sacred winnowing fans are used with special mantras in extracting the rice from the husk.
- 6. Of these, Pandit Janardan Datta Joshi writes: "They originally came from Gujarât, and The Agnihotris of the worshippers the Sâma Veda. of Agnihotri commences fire worship from the date of his marriage. The sacred fire of the marriage altar is carried in a copper vessel to his fire-pit. This fire is preserved by a continual supply of fuel, and when the Agnihotri dies this fire alone must be used for his funeral pyre. He takes food once a day only and bathes three times. must not eat meat, master pulse, the baingan, or egg-plant, or other impure articles of food. He never wears shoes: he performs the fire sacrifice (homa) daily with ghi, rice, etc., and recites the mantra of the Sâma Veda. The fire-pit which I have seen was forty feet long and fifteen broad, and is known as Agui Kunda.

He has to feed one Brahman daily before he can take his food, and he eats always in the afternoon. Generally, the eldest son alone is eligible for this office, but other sons may practise it if they choose.

7. "The method of producing fire by the arens is as follows:-The base is formed of sami wood one cubit long, one span broad and eight finger breadths deep. In the block a small hole is made four finger breadths deep, emblematical of the female principle (sakti yoni). The middle arani is a shaft eighteen inches long and four finger breadths in diameter. An iron nail, one finger breadth long, is fixed to its end as an axis or pivot. The top arani, which is a flat piece of wood, is pressed on this nail, and two priests continue to press the bottom aruni and main ain them in position. The point in the drill where the rope is applied to cause it to revolve, is called deva yoni. Before working the rope the gdyatri must be repeated, and a hymn from the Sâma Veda in honour of the fire god Agni. After repeating this hymn the fire produced by the friction is placed in a copper vessel, and powdered cowdung is sprinkled over it. When it is well alight it is covered with another copper vessel, and drops of water are sprinkled over it while the gayatri is recited three times. The sprinkling is done with kusa grass. Again a Sâma Vedahymn in honour of Agni is recited. It is then formally consigned to the fire-pit. If the Agnihotri chance to let his fire go out he must get it from the pit of another Agnihotri, or produce it by means of the arani."

Agrahari: Agrehri.—A sub-caste of Banyas found in considerable numbers in the Allâhâbâd, Benares, Gorakhpur, Lucknow, and Faizâbâd divisions. They claim partly a Vaisya and partly a Brâhmanical descent, and wear the sacred cord. Their name has been connected with the cities of Agra and Agroha. Mr. Nesfield derives it from the agara or aloe wood, which is one of the many things which they sell. There is no doubt that they are closely connected with the Agarwâlas, and Mr. Nesfield suggests that the two groups must have been "sections of one and the same caste which quarrelled on some trifling question connected with cooking or eating, and have remained separate ever since." Mr. Sherring remarks that they, unlike the Agarwâlas, allow polygamy, and Mr. Risley¹ suggests that if this be true it may

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¹ Triles and Castes, I., 11.

agrahari. 84 agrehri.

supply an explanation of the divergence of the Agraharis from the Agarwâlas. In Mirzapur they do allow polygamy, but with this restriction, that a man cannot marry a second wife in the lifetime of the first without her consent.

- the names of which are known only to a few of their more learned Bhâts. In Mirzapur they name seven—Sonwân; Payagwâr or Prayâgwâl; Lakhmi; Chauhatt; Gangwâni; Sethrâê; and Ajudhyâbâsi. There are also the Purbiya or Purabiya, "those of the East;" Pachhiwâha, "those of the West," and Nariyarha. To these Mr. Sherring adds, from Benares, Uttarâha, "Northern;" Tanchara; Dâlamau from the town of Dalmau, in the Râe Bareli District; Mâhuli from the Pargana of Mâhul, in Azamgarh; Ajudhyabâsi, from Ajudhya, and Chhiânawê, from a Pargana of the name in Mirzapur. In Mirzapur they regard the town of Kantit, near Bindhâchal, as their head-quarters. The levirate is recognised, but is not compulsory on the widow.
- 3. Some of them are initiated in the Sri Vaishnava sect and some are Nânakpanthis. To the east of the Province their clan deities are the Pânchonpîr and Mâhabîr, and, as a rule, the difference of worship is a bar to intermarriage. Their family priests are Sarwariya Brâhmans. The use of meat and spirits is prohibited; but a few are not abstainers, and these do not intermarry with the more orthodox families.
- 4. They are principally dealers in provisions (khickeri-farosh)

 Occupation

 and they have acquired some discredit as compared with their kinsfolk the Agarwâlas by not isolating their women and allowing them to attend the shop. They also specially deal in various sweet-smelling woods which are used in religious ceremonies, such as agara or aloe-wood and sandal-wood (chandana), besides various medicines and simples. The richer members of the caste are bankers, dealers in grain, etc., or pawnbrokers. All Banyas, but not Brâhmans, or Kshatriyas, will eat pakki from their hands; only low castes, like Kahârs or Nâis, will eat kachchi cooked by them, and they will themselves eat kachchi only if cooked by one of their own caste or by their Brâhman Guru.

Distribution of the Agrahari Banyas according to Consus, 1891.

District.			Numbers.	Di	Numbers.				
Dehra Dun Meerut Farrukbâbâd Cawnpur Fatehpur Bânda Allâhâbâd Benares Mirzapur			•	26 1 856 5,708 3,605 5,871 2,984 6,354	Gorakhpur Basti Azamgarh Lucknow Unão Rão Bareli Faizābād Gonda Bahrāich	•	•		6,106 17,256 3,564 898 42 7,489 9,718 796 88
Jauopur Ghāzipur Ballia	•	•		9,600 744 11	Sultânpur Partâbgarh Barâbanki		•	•	14,944 4,597 21
		_				Ton	AL		1,01,228

Ahar.—A pastoral and cultivating tribe found principally in Rohilkhand along the banks of the Râmganga and west of that river. These tracts are familiarly known as Aharât. Sir H. M. Elliot 1 says that they smoke and drink in common with Jats and Gûjars, but disclaim all connection with Ahîrs, whom they consider an inferior stock, and the Ahîrs repay the compliment. Ahars say that they are descended from Jadonbansi Raiputs; but Ahîrs say that they are the real Jadonbansi, being descended in a direct line from Krishna, and that Ahars are descended from the cowherds in Krishna's service, and that the inferiority of Ahars is fully proved by their eating fish and milking cows. It seems probable that the name and origin of both tribes is the same. The Collector of Mathurâ reports that the names Ahîr and Ahar appear to be used indiscriminately, and in particular in most cases the Ahîr clans of Bhatti, Deswar and Nugawat appear to have been recorded as Ahars. To the east of the Province Ahar appears to be occasionally used as

¹ Supplemental Glossary, s.v.

- a synonym for Aheriya, and to designate the class of bird-catchers known as Chiryâmâr.
- 2. At the last census the Ahars were recorded under the main sub-castes of Bâchar, or Bâchhar, Bhirgudi, Deswâr, Guâlbans, and Jâdubans. In the returns they were recorded under no less than 976 sub-castes, of which the most numerous in Bulandshahr are the Nagauri and Rajauliya; in Bareilly the Alaudiya, Baheriya, Banjâra, Bharthariya, Bhusangar, Bhijauriya, Dirhwâr, Mundiya, Ora, Rajauriya, and Siyârmâr, or "Jackal-killers;" in Budâun the Alaudiya, Baisgari, Bareriya, Bhagrê, Chhakrê, Doman, Gochhar, Ghosiya, Kara, Kathiya, Mahâpachar, Mahar, Murarkha, Ora, Rahmaniyân, Rajauriya, Sakariya, Sansariya and Warag; in Morâdâbâd the Alaudiya, Bagarha, Baksiya, Bhadariya, Bhosiya, Chaudhari, Janghârê, Mahar, Nagarha, Ora, Rajauriya, Râwat, Saila and Sakoriya; in Pilibhît the Bharthariya and Dhindhor. The analogy of many of these with the Ahîrs is obvious, and many of the names are taken from Râjput and other sources.
- 3. In manners and customs they appear to be identical with the Ahîrs. They have traditions of sovereignty in Rohilkhand, and possibly enjoyed considerable power during the reign of the Tomars (700 to 1150 A. D). ¹

Distribution of the Ahars according to the Census of 1891.

•	SUB-CASTES.										
District.			Bachar.	Bhirgadi.	Deswar.	Guilbans.	J&dubens.	Others.	Total:		
Meerut			_[•••			2,632	2,682	
Bulandsha	hr			***	1,953	2	78	1,420	1,765	5,218	
Etah			.1		1,414	•••		298	102	1,814	
Bareilly		•		5,291	835	2,040	360	649	86,088	44,758	
Bijnaur					•••			•••	8	8	
Badian						1,514	97	7	1,87,846	1,89,464	
Moradaba	đ			•••	60	2,163	203	712	31,913	85,051	
Pilibhit				2,419	221	74	3,789	767	5,447	12,717	
Kumlon			.					•••	86	86	
Tarti	•	•	-{	8		145	243	856	1,221	2,478	
7	Гот	AL		7,718	3,988	5,988	4,770	4,097	2,17,048	2,44,166	

Ahban.—(Probably Sans., aki, "the dragon," which may have been the tribal totem.) A sept of Rajputs chiefly found in Oudh. Their first ancestors in Oudh are said to have been Gopi and Sopi, two brothers of the Châwara race, which ruled in Anhalwara Pâtan of Gujarat. Of the Chawaras or Chauras, Colonel Tod writes 1:-"This tribe was once renowned in the history of India, though its name is now scarcely known, or only in the chronicles of the bard. Of its origin we are in ignorance. It belongs neither to the Solar nor to the Lunar race; and consequently we may presume it to be of Scythic origin. The name is unknown in Hindustan, and is confined with many others originating beyond the Indus to the peninsula of Sau: ashtra. If foreign to India proper, its establishment must have been at a remote period, as we find individuals of it intermarrying with the Sûryavansa ancestry of the present princes of Mewar when this family (were the Lords of Ballabhi. capital of the Châwarasi was the insular Deobandar on the coast of Saurashtra; and the celebrated temple of Somnath, with many others on this coast, dedicated to Balnath, or the Sun, is attributed to this tiribe of the Sauras, or worshippers of the Sun; most probably the generic name of the tribe as well as of the peninsula. By a natural catastrophe, or, as the Hindu superstitious chroniclers will have it, as a punishment for the piracies of the prince of Deo, the element whose privileges he abused rose and overwhelmed his capital. As this coast is very low, such an occurrence is not improbable; though the abandonment of Deo might have been compelled by the irruptions of the Arabians, who at this period carried on a trade with these parts, and the plunder of some of their vessels may have brought this punishment on the Châwaras. That it was owing to some such political catastrophe, we have additional grounds for belief from the Annals of Mewar, which state that its princes inducted the Châwaras into the seats of the power they abandoned on the continent and peninsula of Saurashtra." After describing their subsequent history Colonel Tod goes on to say :-- "This ancient connection between the Sûryavansi chiefs and the Châwaras or Chauras of Saurashtra is still maintained after a lapse of more than one thousand years, for, though an alliance with the Rana's family is the highest honour that a Hindu prince can obtain, as being the first in rank in Hîndustân, yet is the humble Châwara sought out

¹ Annals, I., 109.

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even at the foot of fortune's ladder, whence to carry on the blood of Râma. The present heir-apparent of a line of one hundred kings, prince Jovana Sinh, is the offspring of a Châwara woman, the daughter of a petty chieftain of Gûjarât."

- 2. These two leaders, Gopi and Sopi, are said to have come into Oudh shortly after the commencement of the Christian era. former obtained the Pargana Gopamau, in Hardoi, and a descendant of the latter took possession of Pataunja, near Misrikh, in Pargana Nîmkhâr, of Sîtapur District. "This is the reputed residence of the Dryad Abbhawan, who is alleged to have given supernatural assistance to the Chawar chief, her favourite, who thenceforth took the name of Ahban. At any rate Pataunja became a centre of secular and religious power. A tribe of Kurmis and a gotra of Tiwâri Brâhmans have called themselves after Pataunja-a fact which tends to indicate that, although now a mere village, it was formerly the capital of a state possessing some independence."1 Ahban race rose afterwards to great prosperity; "how great it is impossible to state, for of all Chhatri clans they are the most mendacious, and many plans for the advancement of individuals have been foiled by this defect of theirs. The sept labours under a superstitious aversion to build houses of brick or line wells with them.
- 3. Of the Ahbans General Sleeman writes:--" No member of the Ahban tribe ever forfeited his inheritance by changing his creed; nor did any of them, I believe, change his creed except to retain his inheritance, liberty, or life, threatened by despotic and unscrupulous rulers. They dine on the same floor, but there is a line marked off to separate those of the party who are Hindus from those who are Musalmans. The Musalmans have Musalman names, and the Hindus have Hindu names, but they still go under the common patronymic name of Ahban. The Musulmans marry into Musalman families, and the Hindus into Hindu families of the highest class, Chauhân, Râthaur, Raikwâr, Janwâr, etc. Their conversion took place under Muhammad Farm 'Ali, alias Kâlapahâr, to whom his uncle Bahlol, king of Delhi, left Bahrâich as a separate inheritance a short time before his death, which occurred in 1488 A. D. This conversion stopped infanticide, as the Musalman portion of the tribe would not associate with the Hindus who practised it."

¹ Oudh Gasetteer, II., 218. ²Journey through Oudh, II., 98.

4. In Sîtapur they generally supply brides to the Tomar and occasionally to the Gaur septs, while they marry girls of the Bâchhal, Janwâr, and occasionally of the Gaur. In Kheri their daughters marry Chauhâns, Kachhwâhas, Bhadauriyas, Râthaurs, and Katheriyas, and their sons marry girls of the Janwâr, Punwâr, Bais Nandwâni or Bâchhal septs. In Hardoi their gotra is Garga, and they give brides to the Sômbansi, Chauhân, Dhâkrê and Râthaur septs, and take brides from the Dhâkrê, Janwâr, Kachhwâha, Râikwar and Bâchhal.

Distribution of the Ahban Rajputs according to the Census of 1891.

Distric	T.		Number.	Die	Number.			
Agra			1	Sitapur	•	•	-	998
Farrukhåbåd	•		125	Hardoi				2,413
Shahjahanpur	•	•.	116	Kheri	•	•		1,331
Pilibhit .	•		52	Bahráich	•	`		71
Bånda			1	SultAnpur	•			3
Ballia		. [16	Partabgarh	١.			2
Lucknow .			333	Barabanki	•		.	520
Råe Bareli .			30		Тот	'A L		4,912
				1			1	

Aheriya. — (Sans. athetika, a hunter.) A tribe of hunters, fowlers, and thieves found in the Central Duâb. Their ethnological affinities have not as yet been very accurately ascertained. Sir H. M. Elliot describes them as a branch of the Dhânuks, from whom they are distinguished by not eating dead carcases, as the Dhânuks do. They are perhaps the same as the Hairi or Heri of the Hills, a colony of whom Bâz Bahâdur settled in the Tarâi as guards, where they, and some Mewâtis settled in a similar way, became a pest to the country. ² At the same time Mr. Williams describes the Heri in Dehra Dun as aborigines and akin to the Bhoksas, with whom in appearance and character the Aheriyas of

Largely based on notes collected through Mr. J. H. Monks, Deputy Collector, Aligarh.

² Atkinson, Himalayan Gazetteer, II., 565, 589, and 645.

Aligarh and Etah seem to have little connection. They are almost certainly not the same as the Ahiriya or Dahiriya of the Gorakhpur Division, who are wandering cattle-dealers and apparently Ahîrs. 1 In Gorakhpur, however, there is a tribe called Aheliya, said to be descended from Dhanuks, whose chief employment is the capture of snakes, which they eat. There is again a tribe in the Panjab known as Aheri, who are very probably akin to the Aheriyas of the North-West Provinces. 2 They trace their origin to Rajputana, and especially Jodhpur and the prairies of Bikaner. "They are vagrant in their habits, but not infrequently settle down in villages where they find employment. They catch and eat all kinds of wild animals, pure and impure, and work in reeds and grass In addition to these occupations they work in the fields, and especially move about in gangs at harvest time in search of employment as reapers, and they cut wood and grass and work as general labourers on roads and other earthworks." Mr. Fagan describes them in Hissâr as making baskets and winnowing fans and scutching wool. He thinks that the Jodhpuriya section, who appear to have been the ancestors of the tribe, may possibly have been Rajputs, and the other Aheris are probably descended from low castes who intermarried with them. In default of any distinct anthropometrical evidence, the most probable theory seems to be that the Aheriyas of these Provinces are connected with the Bhîl and their congeners, the Baheliya, who are a race of jungle hunters and fowlers. In Aligarh, they distinctly admit that in former times, owing to a scarcity of women in the tribe, they used to introduce girls of other castes: This, they say, they have ceased to do in recent years, since the number of their females has increased. This may, perhaps, point to the prevalence of infanticide in the tribe; but in any case it is very probable that a tribe of this character should become a sort of Cave of Adullam for every one who was in debt, and every one that was in distress or discontented.

2. In Aligarh they seem to be known indifferently by the names of Aheriya, Bhîl, or Karol. They call themselves the descendants of Râja Piryavart, who (though the Aheriyas know nothing about him) is probably identical with Priyavrata, who was one of the two sons of Brahma and

¹ Buchanan, Eastern India, II., 572; Gorakhpur Gasetteer, 624.

² Ibbetson, Panjab Ethnography, Section 576.

Satarûpa. According to the mythology he was dissatisfied that only half the earth was illuminated at one time by the sun's rays: so he followed the sun seven times round the earth in his own flaming car of equal velocity, like another celestial orb, resolved to turn night into day. He was stopped by Brahma, and the ruts which were formed by his chariot wheels were the seven oceans; thus the seven continents were formed. The Aheriyas say that the son of the solar hero, whose name they have forgotten, was devoted to hunting, and for the purpose of sport took up his abode on the famous hill of Chitrakût, in the Banda District. Here he became known as Aheriya, or "sportsman," and was the ancestor of the present tribe. Thence they emigrated to Ajudhya, and, after the destruction of that city, spread all over the country. They say that they came to Aligarh from Cawnpur some seven hundred years ago. They still keep up this tradition of their origin by periodical pilgrimages to Chitrakût and Ajudhya.

- 3. They have a tribal council (panchdyat), constituted partly by
 election and partly by nomination among
 the members of the tribe. They decide all
 matters affecting the tribe, but are not empowered to take up social
 questions suo motu. They have a permanent, hereditary chairman
 (sarpanch). If the son of a deceased chairman happen to be a
 minor, one of the members of the council is appointed to act for
 him during his minority. At the same time, if the new chairman,
 on coming of age, is found to be incompetent, he may be removed,
 and a new candidate selected by the votes of the council.
- The marriage of first cousins is prohibited, and a man cannot be married in a family to which during memory a bride from his family has been married. Difference of religious belief is no bar to marriage, provided there has been no conversion to another faith, such as that of Christians or Muhammadans. They can have as many as four wives at the same time, and may marry two sisters together. An apparent survival of marriage by capture is found in the ceremony which follows marriage when the newly-married pair are taken to a tank. The wife strikes her husband with a thin switch of the acacia (babil). She is then brought into the house, where the relations of her husband give her presents for letting them see her face (munk-dikhdi). The senior wife rules the household, and those junior to her have to

do her bidding. They live, as a rule, on good terms, and it is only under very exceptional circumstances that separate houses are provided for them. The age for marriage varies from seven to twenty. Any marriage is voidable at the wish of the parties with the approval of the tribal council. The match is arranged by some relation of the youth with the help of a Brahman and barber. When the parties are grown up, their wishes are considered, but in the case of minors the match is arranged by their friends or guardians. There is no regular bride price; but if the girl's father is very poor the friends of the boy assist him to defray the cost of the marriage feast. In other cases the girl's father is supposed to give something as dowry (jakes). As to the ownership of this there is no fixed rule; but it is understood that the presents which the bride receives at the munh-dikhti ceremony, above described, become her private property. Leprosy, impotency, idiocy, or mutilation occurring after marriage are considered reasonable grounds for its annulment; but if any physical defects were disclosed before the marriage, they are not held to be a ground for dissolving the union. Charges of adultery are brought before the tribal council, and, if proved, a divorce is declared. Divorced women can marry again by the kurdo form; but women divorced for adultery, though such a course is possible, are seldom remarried in the tribe. Children born of a father or mother who are not members of the tribe are called lendra, and are not admitted to caste privileges.

5. When a man desires to marry a widow, he provides for her a suit of clothes, a set of glass bangles (chari) Widow marriage. and a pair of toe-rings (bichhua). council is assembled and the woman is asked if she accepts her suitor. If she agrees, an auspicious day is selected by the advice of a Brâhman, and the new husband dresses her in the clothes and ornament and takes her home. After this he gives a feast to the brotherhood. In this form of marriage, known as kardo or dhareja, there is no procession (barat), and no walking round the sacred fire (bhanwar). The levirate is enforced unless the younger brother of her late husband is already married, in which case the widow may live with an outsider. If she marries a stranger she loses her right to maintenance from the estate of her first husband, and also the guardianship of his children, unless they are of tender age. There is no trace of the fiction that children of the levir are attributed to his deceased brother.

- 6. When pregnancy is ascertained the caste men are assembled and some gram and wheat boiled with molas-Birth ceremonies. ses is distributed. Contrary to prevailing Hindu custom the woman is delivered on a bed with her feet turned towards the Ganges. The midwife is usually sweeper woman, and after delivery her place as nurse is taken by a barber woman. When the child is born molasses is distributed to friends; and women sing songs and play on a brass tray (thdli). On the sixth day (chhathi) they worship Sati, and throw a little cakes and incense into the fire in her honour. On the twelfth day the mother is bathed, and scated in the court-yard inside a sacred square (chauk) made by a Brâhman, with wheat-flour. then names the child, and purifies the house by sprinkling water all about it and reciting texts (mantra). The caste-men are feasted, and the women sing and dance. This is known as the Hashtaun. if the child happen to be born in the asterism (nakshatra) of Mûl the Dashtaun is performed on the nineteenth or twenty-first day. Leaves of twenty-one trees or plants, such as the lime, mango, siras. jamun, pomegranate, nim, custard apple, etc., are collected. also bring water from twenty-one wells, and little bits of lime stone (kankari) from twenty-one different villages. These things are all put into an earthen jar which is filled with water, and with this the mother is bathed. Grain and money are given to Brâhmans, and the purification is concluded. If twins are born, the father and mother sit together inside the sacred square on the day of the Dashtaun, and the Brâhman ties an amulet (rdkhi), made of thread. round the wrists of both to keep off ill-luck.
- 7. On an auspicious day selected by a Pandit the father of the boy makes him over to the person adopting him. The adopter then dresses the boy in new clothes and gives him sweetmeats. A feast is then given to the clansmen. The child to be adopted must be under the age of ten.
- 8. The marriage ceremonies begin with the betrothal, which is marriage ceremonies.

 finished by the boy eating some betel sent to him by a barber from the house of the bride. It seems to be the custom in many cases to betroth children in their infancy. Then comes the lagan, consisting of cash, clothes, a cocoanut and sweets sent by the father of the bride with a letter fixing the marriage day; inside this is placed some dab grass. The Brâhman recites verses (mantra) as he gives these things

to the boy seated in a sacred square, while the women beat a small drum and sing songs. This goes on the whole night (ratjaga). Next follows the anointing (ubtana) of the bride and bridegroom. During this time the pair are not allowed to leave the house through fear of the Evil Eve and the attacks of malignant spirits. On the day fixed in the lagan some mango and chhonker leaves, some turmeric and two pice are tied on a bamboo, which is fixed in the court-yard by some relation on the female side, or by the priest. He is given some money, clothes, or grain, which is called neg. Then a feast of food, cooked without butter, known as the markwa, or "pavilion," is given to the friends. The bridegroom is dressed in a coat (jdma) of yellow-coloured cloth, and wears a head-dress (maur) made of palm leaves. When they reach the bride's village, they are received in a hut (janudasa), prepared for them. The bridegroom's father sends, by a connection (man), some sharbat to the bride, and she sends food in return: this is known as barauniya. After this the pair walk seven times round the sacred fire, and a fire sacrifice (homa) is offered. Then follows the "giving away" of the bride (kanyadan), and the pair are taken into an inner room, where they eat sweetmeats and rice together; this is known as sahkaur, or confarreatio. A shoe is tied up in cloth, and the women try to induce the boy to worship it as one of the local godlings. If he falls into the trap there is great merriment. The knot which has been tied in the clothes of the bride and bridegroom is then untied, his crown is taken off, and the marriage being over he returns to the janudnea. Among poor people there is no lagan and no betrothal. Some money is paid to the bride's father, and the girl is taken to her husband's house and married there. No pavilion is erected, and the ceremony consists in making the girl and boy walk round the sacred fire, which is lighted in the court-yard. Girls that are stolen or seduced are usually married in this way, which is known as dola.

9. Rich people cremate the dead; poorer people bury, or consign the corpse to some river. The dead are buried face downwards to bar the return of the ghost; the feet face the north; some bury without a shroud. After cremation the ashes are usually taken to the Ganges, but some people leave them at the pyre. Fire is provided by a sweeper, who gets a small fee and the bamboos of the bier as his perquisite. After the cremation is over, some on their way home bathe, but this is not essential. After they bathe

they collect a little kusa grass and throw it on the road by which the corpse was removed. Then they throw some pebbles in the direction of the pyre. The popular explanation of this practice is. in order that "affection for the dead may come to an end" (mon chadt jawé); the real object is to bar the return of the ghost. On the third or seventh day after the cremation the son or person who has lighted the pyre shaves; then he has some large cakes (tikiya) cooked, and some is placed on a leaf of the dhak tree (butea frondosa), and laid in a barley field for the support of the ghost. The clansmen are feasted on the thirteenth day; thirteen pieces of betel-nut and thirteen pice are placed, one in jeach of thirteen pots, and this, with some grain, is divided among thirteen Brâhmans. Then a fire-sacrifice is made. There is no regular eraddha; but they worship the souls of the dead collectively in the month of Kuar, and throw cakes to the crows, who represent the souls of the dead.

- 10. The death pollution lasts for thirteen days; after child-birth for ten, and after menstruation for three days. The first two are removed by regular purification; the third by bathing and washing the hair of the head.
- 11. Devi is their special object of worship, but Mekhâsur is the tribal godling. His name means "Ram Religion. demon," but they can give no account of His shrine is at Gangîri, in the Atraula Tahsîl. is worshipped on the eighth and ninth of Baisakh, with sweets and an occasional goat. An Ahîr takes the offering. Zâhir Pîr is the well known Gûga. His day is the ninth of the dark half of Bhâdon, and his offering cloth, cloves, ghi and cash, which are taken by a Muhammadan Khâdim. Miyân Sâhib, the saint of Amroha, in the Morâdâbâd District, is worshipped on Wednesday and Saturday with an offering of five pice, cloves, incense, and cakes, which are taken by the faqîrs who are the attendants (mujdwir) at his tomb. They also make a goat sacrifice known as kandari, and consume the meat themselves. Jakhiya has a square platform at Karas, in the Iglas Tahsil, at the door of a sweeper's hut. day is the sixth of the dark half of Magh, and his offering is two pice and some betel and sweets. These are taken by the sweeper officiant. They also sometimes sacrifice a pig, and the sweeper rubs a little of the blood on the children's foreheads in order to ward

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off evil spirits. Barai is a common village godling. He is represented by a few stones under a tree; his offering is a chhakka or six cowries, some betel and sweets, which are taken by a Bråhman Panda. This godling is the special protector of women and children. His days are the seventh of the light half of Chait and the seventh of the light half of Kuar. Mata, the small-pox goddess, and Masani, the spirit of the burning ground, are represented by some stones placed on a platform under a tree. They are worshipped on the same days as Barai by women and children, and a Brahman takes the offerings. Chamar also has his abode under a tree, and is worshipped on the first Monday of every Hindu month. His offering is a wheat cake; and a ram is offered in serious cases, and consumed by the worshippers. When cattle are sick or lose their milk, a little unboiled milk is poured on the shrine. Bûrha Bâba has his shrine at Chândausi, in the Khair Tahsîl. His day is the third of the light half of Baisakh, and he is presented with cloth, betel and sweets, which are taken by a Brahman. Sah Jamal, who appears to be one of the Panch Pir, has a shrine near the city of Aligarh. The offerings here are taken by a Muhammadan Khâdim.

Patron Saint.

Saint of the tribe. According to the Aheriya legend Vâlmîki was a great hunter and robber. After he had taken many lives he one day met the saint Nârada Muni in the jungle. As he was aiming his arrow at the Rishi, Nârada asked him if he knew what a sin he was committing. At last Nârada convinced him of his wickedness and tried to teach him to say Râma! Râma! but for a long time he could get no nearer it than Mâra! Mâra! (Kill! kill!) Finally his devotion won him pardon, and he became learned enough to compose the Râmâyana. Hence he is the saint of the Aheriyas.

13. Some make a house shrine dedicated to Mekhâsur in a room set apart for the purpose. Women regularly married are permitted to join in this worship, but unmarried girls and kardo wives are excluded. The sacrifices to these tribal godlings are done by some member of the family, not by a regular priest. In the case of Miyân Sahib and Jakhiya they sometimes release the victim after cutting its ear; in all other cases the animal is killed, and the flesh eaten by the worshippers. Most of their festivals are those common to all Hindus, which will be often mentioned. There is a

curious survival of human sacrifice in the observance at the festival known as the Sakat Chauth, when they make the image of a human being of boiled rice, and at night cut it up and eat it. They venerate the pipal tree, and have a special worship of the aonla (phyllanthus emblica) on the eleventh of the light half of Phalgun. Women bow down before the tree and offer eight small cakes and water at noon. At the Nagpanchami women draw pictures of snakes on the walls of their houses and throw milk over them. Men take milk to the jungle and place it near the hole of a snake. Their favourite tattoo mark is Sita ki rasoi, or a representation of the cooking room of Sita, which is still shown on the Chitra Kûta hill. Their chief oath is on the Ganges, and this is made more binding if the person taking it stands under a pipal tree or holds a leaf of it in his hand.

- 14. They cannot eat or drink with any other caste; but they will eat kackchi cooked by Ahîrs, Barhais, Jts, and Kahârs; they eat pakki, cooked by a Nâi, but he will not eat pakki cooked by them.
- 15. Their industries are what might have been expected from their partially nomad life. Like the Musahar of the Industries. Eastern Districts they make the leaf platters which Hindus use at meals (see Bári). They also collect reeds for basket-making, etc., honey and gum from the dhak and acacia, which they sell in the towns. But the business which they chiefly carry on is burglary and highway robbery, and they are about the most active and determined criminals in the Province. A band of Aheriyas, arrested for committing a highway robbery on the Grand Trunk Road, gave the following account of themselves to Colonel Williams 1:- "Our children require no teaching. At an early age they learn to steal. At eight or nine years of age they commence plundering from the fields, and as opportunities offer take brass vessels or anything they can pick up. So that by fifteen or sixteen they are quite expert, and fit to join in our expeditions. Gangs consist of from ten to twenty. Sometimes two gangs meet on the road and work together. I have known as many as forty in one highway robbery. Our leaders (Jamadar) are elected for their skill, intelligence, and daring. A good Jamadar has no lack of followers. The Jamadar collects his band, gets an advance from Banyas to support his followers during the expedition, which money

² Papers on Mina Dacoits and other Criminal Classes of India, I., sqq.

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is repaid with interest, and our families are never allowed to want while we are absent. We assemble in the village and start together, but disperse into parties of two or three to avoid observation, and generally state that we are Kachhis, Lodhas, or even Råjputs, going to Benares on pilgrimage. We do this as our tribe has a bad name. We also avoid putting up at sarâis, and generally encamp 100 or 200 paces from the high road to watch travellers, carts, and vans passing. We all carry bludgeons, rarely weapons; one or two in the gang may have a sword. Our mode of proceeding in highway robberies is to look out for vans, carts, or camels laden with cloth: finding such as are likely to afford a booty, the members of the gang are warned to follow. The most expert proceed ahead to fix a spot for the attack. We have followed camels for three or four days before an opportunity offered. We commence by pelting the guards with pieces of limestone (kankar) or stones. This generally causes them to fly; but, if not, we assemble and threaten them with our bludgeons. If they still resist, we give up the attack-We, however, rarely fail, and at the first shower of kankar the guards all fly. If any of our gang are captured, it is the business of our Jamadar to remain at hand, or depute some intelligent man of the band for this special duty: no expense is spared to effect their release. We find the Police readily accessible. If separated, we recognise each other by the jackal's cry; but we have no peculiar terms or slang to distinguish each other. We take omens. Deer and the saras crane on the right, jackals, asses, and white birds on the left, while proceeding on an expedition, are highly propitious. Unfavourable omens cause the expedition to be deferred until they become otherwise On returning, if jackals, asses, and white birds appear on the left, or deer, saras, or owls on the right, we rejoice exceedingly, and fear no evil. Some of our Jamadars are so brave that they don't care for omens. We dispose of our booty through middlemen (arhatiya), who sell it to the great Mahajans. Of course they know it is plundered property from the price they give; and how could we have silk and fine linen for sale if not plundered? Our zamindars know we live by plunder, and take a fourth of the spoil. Sometimes they take such clothes as suit them. On returning from a highway robbery we use great expedition, travelling all night. During the day the plunder is concealed in dry wells; we disperse and hide in the fields. Two or three of the sharpest of the gang go to the nearest village for food, generally prepared food. We soon become

acquainted with all the sharp men on the road. One rogue readily finds a companion, and we thus get information of parties travelling and suitable booty. Though we pilfer and thieve wherever we can. we prefer highway robbery, as it is more profitable, and if the booty is cloth, easily disposed of. Always thieves by profession, we did not take to highway robbery till the great famine of 1833. Gulba and Suktua, Baheliyas, first opened the way for us, and taught us this easy mode of living. These two are famed men, and resided near Mirzapur, in Pargana Jalesar (now in the Etah District). The Baheliyas and Aheriyas of Mirzapur soon took a leading part, and were highly distinguished. They are noted among us as expert thieves and highway robbers." Since this was written the Aheriyas have begun to use the railway in their expeditions, and are known to have made incursions as far as the Panjab, Central India, Bengal, and Bombay. The Etah branch of the tribe is under the provisions of the Criminal Tribes Act. Curiously enough they have escaped record at the last Census.

Distribution of Aheriyas according to the Census of 1891.

Die	TRIC	T.		Number.	Drs	Number.			
M uzaffarna;	gar		•	125	Moradabad	ı.		•	481
Meerut	•	•		1,437	Pilibhit	•	•		29
Bulandshah	r	•		2,905	Hamirpur	•			73
Aligarh	•	•	.	9,877	Benares				668
Mathura	•	•	•	765	Mirzapur	•			6
Agra .	•	•	•	4	Jaunpur		•		129
Mainpuri	•	•		781	Lucknow				2,266
Bijnor .	•	•		229	Faizābād	•	•		4
			Ì			To	'AL		19,768

Ahîr¹:—An important and widely-distributed caste of herdsmen and agriculturists, found in large numbers throughout the Province. According to the Brâhmanical tradition, as given by Manu, they are descended by a Brâhman from a woman of the Ambastha,

¹ Based on enquiries at Mirrapur, and notes by Pandit Baldeo Prasada, Deputy Collector, Cawapur, and the Deputy Inspector of Schools, Agra.
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or tribe of physicians. "In the Brahma Purana it is said that they are descended from a Kshatriya father and a woman of the Vaisya caste; but on the question of the descent of the various tribes, the sacred books, as in many other matters, differ very much from each other, and none are to be implicitly trusted. This pastoral tribe of the Yâdubansi stock was formerly of much greater consideration in India than it is at present. In the Râmâyana and Mahâbhârata the Abhîras in the west are spoken of; and in the Purânik Geography, the country on the western coast of India, from the Tâpti to Devagarh is called Abhîra, or the region of cowherds. When the Kattis arrived in Gujarat, in the eighth century, they found the greater part of the country in the occupation of the Ahîrs. The name of Asirgarh, which Farishta and Khizana Amîra say is derived from Asa, Alıîr, shows that the tribe was of some importance in the Dakkhin also, and there is no doubt that we have trace of the name in the Abiria of Ptolemy, which he places above Patalene. were also Rajas of Nepal at the beginning of our era, and they are perhaps connected with the Pâla, or shepherd dynasty, which ruled in Bengal from the 9th to the latter part of the 11th century, and which, if we may place trust in monumental inscriptions, were for some time the universal rulers of India."1

2. On the tribe to the east Mr. Risley writes 2:-" The traditions of the caste bear a highly imaginative charac-Origin of the tribe. ter, and profess to trace their descent from the god Krishna, whose relations with the milk-maids of Brindaban play an important part in Hindu mythology. Krishna himself is supposed to have belonged to the tribe of Yadavas, or descendants of Yadu, a nomadic race, who graze cattle and make butter, and are believed to have made an early settlement in the neighbourhood of Mathura. In memory of this tradition, one of their sub-castes. in the North-Western Provinces, is called Yadu, or Jadubansi, to the present day. Another story, quoted by Dr. Buchanan, makes out the Guâlas to be Vaisyas, who were degraded in consequence of having introduced castration among their herds, and members of the caste who are disposed to claim this distinguished ancestor may lay stress upon the fact that the tending of flocks and herds is mentioned by the authorities among the duties of the Vaisya order. Taken as a whole, the Guâla traditions hardly can be said to do

¹ Sir H. M. Elliot, Supplementary Glossary, s. v.

² Tribes and Castes, I, 282,

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more than render it probable that one of their earliest settlements was in the neighbourhood of Mathura, and that this part of the country was the centre of distribution of the caste. The large functional group known by the name Guâla seems to have been recruited not merely by the diffusion along the Ganges valley of the semi-Aryan Guâlas of the North-Western Provinces, but also by the inclusion in the caste of pastoral tribes who were not Aryans at all. These, of course, would form distinct sub-castes, and would not be admitted to the jus connubis with the original nucleus of the The great differences of make and feature which may be observed among Gualas seem to bear out this view, and to show that whatever may have been the original constituents of the caste, it now comprises several heterogeneous elements. Thus, even in a district so far from the original home of the caste as Sinhbhûm, we find Colonel Dalton remarking that the features of the Mathurâbâsi Guâlas are high, sharp and delicate, and they are of a light brown complexion. Those of the Magadha sub-caste, on the other hand, are undefined They are dark-complexioned, and have large hands and and coarse. Seeing the latter standing in a group with some Sinhbhûm Kols, there is no distinguishing one from the other. There has, doubtless, been much intermixture of blood. These remarks illustrate both the processes to which the growth of the caste is due. They show how representatives of the original tribe have spread to districts very remote from their original centre, and how at the same time people of alien race who followed pastoral occupations have become attached to the caste, and are recognized by a sort of fiction as having belonged to it all along."

3. Another account represents them to be the descendants of the Abars, one of the Scythian tribes who in the second or first century before Christ entered India from the north-west, or, and this is perhaps more probable, they are regarded as an old Indian or half-Indian race who were driven south before the Scythian invasion. That they were very early settlers in these Provinces and the neighbourhood is certain. The Nepâl legend states that the Kirâtas obtained possession of the valley after expelling the Ahîrs. In the Hindu drama of the Toy-Cart, the successful usurper who overthrows Pâlaka, King of Ujjain, is Aryaka, of the cowherd caste; and similarly in the Buddhist chronicles Chandragupta is described as a

Atkinson, Himalayan Gasetteer, II., 364.
Wheeler, History of India, Vol. III., 283, sqq.

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cowherd of princely race. In Oudh they appear to have been early, probably aboriginal, inhabitants before the Råjput invasion. They are also said to be closely connected with the Bhars, and they attend at great numbers on the occasion of a fair at Dalmau in the Råe Bareli district held in honor of the Bhar hero Dal, who has been, in connection with that tribe shown to be mythical. General Cunningham assumes from the reference to them in Manu that they must certainly have been in India before the time of Alexander, and that as they are very numerous in the eastern districts of Mirzapur, Benares, and Shâhâbâd, they cannot possibly, like the Jâts and Gûjars, be identified with the Indo-Scythians, whose dominions did not extend beyond the Upper Ganges. It is merèly a conjecture of Mr. Nesfield that the Kor or Kur sub-caste is derived from the Kols of the Vindhyan plateau.

4. At the same time, as might have been expected, some of their traditions indicate a tendency to aspire to a higher origin than those which would associate them with menial tribes such as the Bhars. Thus in Bulandshahr they claim to be Chauhan Rajputs. The Rohilkhand branch say that they came from Hansi Hissar about 700 years ago. In Gorakhpur the Bargaha sub-caste provide wet-nurses in Râjput families⁶: others call themselves and refer their origin to Bharatpur, while they call themselves Kshatriyas. There is again a very close connection between the Dauwa sub-caste and the Bundela Râjputs for whom they provide wet-nurses.6 In Azamgarh7 they claim to have been once Kshatriyas who ruled the country; in Mainpuris they assert that they are descendants of Rana Katîra of Mewar, who had been driven from his own country by an invasion of the Muhammadans and took refuge with Digpala, Raja of Mahaban, whose daughter, Kanh Kunwar his son subsequently married, and by her became the ancestor of the Pâthak sub-caste. They are the highest clan in that part of the country, and there is a ridiculous legend in explanation of their name, that Rana Katîra was attacked by the King of Delhi.

¹ Elliot, Chronicles of Undo, 20; Rde Bareli Settlement Report, 15.

² Archwological Reports, II., 81.

Brief View, 106.

⁴ Census Report, 1865, Appendix 21.

Buchanan, Eastern India, II., 467.

⁶ Gasetteer, North-Western Provinces, I., 160.

⁷ Settlement Report, 33.

A Grewse, Mathura. 252.

and that out of the twelve gates (phátak) of his capital only one held out to the end. When the enemy had retired, the Râna, in order to commemorate the signal bravery shown by the guard of the twelfth gate, issued a decree that they and their descendants should be for ever designated by the title of Pâthak or Phâtak.

5. At the last Census the Ahirs were recorded in eighteen main sub-castes-Benbansi, the offspring of Raja Internal structure. Vena, the famous sinner of the mythology; Bhirgudi; Dauwa; Dhindhor; Gaddi; Gamel; Ghorcharha, "riders on horses;" Ghosi, or "Shouters;" Gûjar; Guâlbans; Jådubans, "of the Yådava race;" Kamariha; Khunkhuniya; Kur; Nandabans, "of the race of Nanda," the foster-father of Krishna; Pâthak; Rajauriya, and Râwat. The internal classification of the Ahîrs was very carefully worked out by Sir H. M. Elliot, who writes :- "There appear to be three grand divisions among them,—the Nandbans, the Jadubans and the Gualbans, which acknowledge no connection except that of being all Ahîrs. Those of the Central Duâb usually style themselves Nandbans; those to the west of the Jamuna and the Upper Duab, Jadubans; and those in the Lower Duab and Benares, Gualbans. The latter seem to have no sub-divisions or gotras. The principal gotras of the Nandbans are Samarphalla, Kishnaut, Bhagta, Bilehniya, Diswar, Nagauwa, Kanaudha, Dûnr, Râwat, Tenguriya, Kur, Kamariya, Barausiya, Mujwar, Dahima, Nirban, Kharkhari, Sitauliya, Jarwariya, Barothi, Gonda and Phâtak-amounting in all to eighty-four. In Bighoto, besides many of these there are the Molak, Santoriya, Khosiya, Khalliya, Loniwal, Aphariya or Aphiriya, Maila, Mhaila, Khoro, Sesotiya, Gandwâl, Gird, Bhamsara, Janjariya, Kankauriya and Niganiya, amounting in all to sixty-four. Many of the two last-named clans have been converted to the Muhammadan faith, and are known as Rångars. The two villages whence they derive their name are celebrated in local legends for turbulence and contumacy.

Dikli ten paintle koe Kankaur Nigdna; Apni boi Ap khden, kdkim ne na den dana.—" Thirty-five kos from Delhi are Kanhaur and Nigâna. There the people eat what they sow, and do not give a grain to the Government."

6. Amongst these the Khoro rank first; but their claim to superiority is denied by the Aphiriya, who have certainly in modern times attained the highest distinction. They all, including the

Khoro, intermarry on terms of equality, avoiding, like all other Ahirs, only the four *gotras* nearest related. A man, for instance, cannot marry into his father's, mother's paternal or maternal *gotras*; and no intermarriages take place between distant clans. Thus those of the Duâb and Bighoto hold little or no personal intercourse, and each declares the other an inferior stock."

- 7. In Agra we find the Guâlbans, Nandbans, Kamariha and The Nandbans call themselves the offspring of Nanda, Ghusiya. the foster-father of Krishna, and the Guâlbans say that they are descended from the Gopis who danced with the god in the woods of Brindâban and Gokul. The Nandbans women wear bangles (chúri) of glass (kdncha) and white clothes. Those of the Guâlbans wear bangles of lac and coloured or embroidered dresses. All of them, at the time of marriage, except the Ghusiya, wear a nuptial crown (maur) made of paper. That of the Ghusiyas is made of the leaves of the palm (khajúr). The Kamariya sub-caste have a curious custom of hanging up cakes made of wheat-flour in the marriage pavilion while the ceremony is going on. All of them admit widow marriage, and these sub-castes are strictly endogamous. In Cawnpur the sub-castes are Nandbans, Jâdubans, Kishnaut, Kanaujiya, Ghosi, Guâlbans and Illahâbâsi, or residents of Allahâbâd. In the east of the Province there is a different set of sub-castes. Mirzapur they are divided into the Churiya Guâl, who are so called because their women wear bangles (churi); Mathiya, who wear brass rings (mdthi); Kishnaut; Maharwa, or Mahalwa; Dharora: Bhurtiya; and Bargahi. The Kishnaut sub-caste allege that it was among them that the infant Krishna was nursed. The Maharwas or Mahalwas tell the following story to account for their name :-"Once upon a time there lived an Ahîr at Agori, the famous fortress of the Chandel Rajputs, on the river Son. He was rich and devoted to gambling. The Raja of Agori also loved the dice. One day they were playing, when the Ahîr lost all his property, and, finally, staked his unborn child. He lost this also. When the Ahir's wife brought forth a girl the Raja claimed her, and the Ahîr was called Maharwa, because his daughter had to enter the harem (makel) of the Raja." Another version of the legend connects it with the celebrated Lorik cycle. The Ahrr maiden is said to have been saved by the hero, and took the name of Maharwa because she was saved from the harem.
- 8. Another legend tells the origin of the Bhurtiyas in this way:—
 "Once upon a time Sri Krishna blew his flute in the forest and all

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the girls of Brindâban rushed to meet him. They were so excited at the prospect of meeting him that they did not wait to adjust their dress or jewelry. One of them appeared with brass rings (máthi) on one wrist and lac bangles (chári) on the other; so she was called by way of a joke Bhurtiya or 'careless,' and the name has clung to her descendants ever since.' In memory of this the women of this sub-caste wear both kinds of ornaments.

- 9. Bargâhi is said, again, in Persian to mean "one who attends a royal court," and the name is derived from the fact that the women of this sub-caste used to serve as wet-nurses in the families of noblemen. Among these the Churiya and Maharwa intermarry; all the others are endogamous.
- 10. The Lotailed Census returns enumerate no less than 1,767 varieties of Ahîrs. Of these, those most largely represented are—in Bulandshahr, the Bhatti, Nirban and Ahar; in Aligarh, the Chakiya, Garoriva; in Mainpuri, the Girdharpuriya and Tulasi; in Etah, the Barwa, Bharosiya, Deswâr, Dholri, Kanchhariya, and Siyarê; in Bareilly, the Chaunsathiya or "sixty-fours;" in Morâdabâd, the Deswâr; in Shâhjahânpur, the Bâchhar, which is the name of a well-known Råjput sept, Bakaiya, Birhariya, Chanwar, Darswar, Dohar, Kharê, Katha, Katheriya, Manhpachchar, Râna, Rohendi and Sisariya; in Cawnpur, the Darswâr and Sakarwâr, the latter of which is the title of a Rajput sept; in Fatehpur, the Raghubansi; in Bânda, the Bharauniya; in Hamîrpur, the Rautela; in Jhânsi, the Gondiya, Mewâr and Rautela; in Mirzapur, the Kishnaut; in Ballia, the Kanaujiya, Kishnaut, Majraut; in Gorakhpur, the Bargah, Kanaujiya, Kishnaut, and Majnûn; in Basti, the Kanaujiya; ir Lucknow, the Raghubansi; in Unito, the Gel, Gokuliya, and Gualbansi; in Sîtapur, the Râjbansi; in Hardoi, the Kauriya; in Sultânpur, the Dhuriya; in Partabgarh, the Sohar; in Barabanki, the Bâchhar, Dharbansi, Muriyâna and Râjbansi.
- 11. No account of the Ahîrs would be complete without some reference to the famous tribal legend of Lorik legend.

 The Lorik legend.

 The Lorik legend.

 The Lorik legend.

 The Lorik legend.

 There are various recensions of it, and it is most voluminous and embodies a number of different episodes. In what is, perhaps, the most common form of the legend, Siudhar, an Ahîr of the East country, marries Chandain, and is cursed with the loss of all passion by Pārvati. His wife forms an attachment for a neighbour named Lorik and elopes with him. The husband pursues, fails to induce her to return, and fights Lorik, by whom he

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is defeated. The pair then go on and finally meet Mahapatiya, a Dusadh, the chief of the gamblers. He and Lorik play till the latter loses everything, including his mistress. She urges that her jewels did not form part of the stake, and induces them to try another throw of the dice. She stands opposite Mahapatiya and distracts his attention by exposing her person to him. Finally Lorik wins everything back. The girl then tells Lorik how she had been insulted by the low-caste man, who saw her exposed, and Lorik with his two-maund sword cuts off the gambler's head, when it and his body were turned into stone, and are to be seen to this day. Lorik and Chandain then continued their wanderings, and he attacks and defeats the King of Hardui near Mongir. The Raja is afterwards assisted by the King of Kalinga, defeats Lorik, and imprisons him in a dungeon, whence he is released by the intermision of the goddess Durga, recovers the kingdom and his mistress Chandain, and after some years of happiness returns to his native land.

12. Meanwhile the brother of Lorik, Semru, had been attacked and killed by the Kols and all his cattle plundered. Lorik takes a bloody revenge from the enemy. Before he left home with Chandain, Lorik had been betrothed to an Ahîr girl named Satmanain, who by this time had become a handsome woman, who lived in the hope that Lorik would some day return and claim her. Lorik was anxious to test her fidelity, and when he came near home, concealed his identity. When she and the other woman came to sell milk in his camp he laid down a loin cloth at the entrance. All the other women stepped over it, but such was the delicacy of Satmanain that she refused. Lorik was pleased, and, without her knowledge, filled her basket with jewels, and covered them over with rice. When she returned, her sister found the jewels, and taxed her with receiving them as the price of her honour. She indignantly denied the accusation, and the son of Semru, the dead brother of Lorik, set out to avenge on him the insult to his aunt. Finally, the matter was cleared up, and Lorik reigned for many years in happiness with his wives Chandain and Satmanain. But the god Indra determined to destroy his virtue, and he induced Durga to take the form of his mistress and tempt him. When he gave way to the temptation and touched her she struck him so that his face turned completely round. Overcome by grief and shame he went to Kasi (Benares), and there they were all turned into stone, and sleep the sleep of magic at the Manikarnika Ghat.1

¹ Introduction to the Popular Religion and Folklore of Northern India, 200, seq.

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- 13. As has been already said, the sub-castes are endogamous. To the west the gotra system is in full force Marriage rules. and marriage is barred in the four gotras of father, mother, grand-father, and grand-mother. To the east few of the rural Ahîrs seem to know anything about their gotras. They will not marry in a family to which a sister has been given in marriage until three generations have passed. In Behar, according to Mr. Risley, "the Brahmanical gotras are unknown, and marriage among the Guâlas is regulated by a very large number of exogamous groups (mill) of the territorial type. In some places where the existing mals have been found inconveniently large, and marriage has been rendered unduly difficult, certain male have broken up into purukhs or sul'-sections. Where this has taken place a man may marry within the mal, but not within the purukh, the smaller and more convenient group." He goes on to explain at length how this rule of exogamy works in practice, and how it is necessary to supplement it by the standard formula of exogamy common to many of the lower tribes. Of this elaborate system no trace has been found as yet among the western Ahîrs, but it is quite possible that further local enquiry may supply examples of this, or some analogous rule of exogamy prevailing in these Provinces.
- 14. The internal affairs of the caste are managed by a panchayat or tribal council. As an instance of Tribal council. its working, in Mirzapur it is presided over by a permanent chairman (chaudhari) and, as a rule, meets only on the occasion of weddings and funeral ceremonies, when current business is brought before it. The cases usually heard are connected with immorality, eating with a prohibited caste, and family disputes about inheritance and property. The accused person during the hearing of the case is not allowed to sit on the tribal mat with his brethren. The president uses the members only as assessors, and after enquiry announces the decision. A person found guilty of immorality is usually fined eight rupees, and has to supply two feasts for the brethren. Out of the fine the chairman receives one rupee, and the rest is spent in purchasing vessels and other furniture for use at the meetings. If a man is convicted of an intrigue with a woman of the tribe, he is fined only one rupee and has to give two dinners to the brotherhood. Any one who disobeys the orders of the chairman is beaten with shoes in the presence of the council and is excluded from all caste privi-

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leges until he submits. Instances of the contempt of the orders of the council are seldom heard of.

- 15. To the west of the Province polygamy is allowed, but it is discouraged. In Mirzapur it is said to be Marriage. prohibited without the express sanction of the council, which is given only in exceptional cases, such as the hopeless illness or barrenness of the first wife, and if a man ventures to take a second wife without sanction, he is very severely dealt with. There seems to be very little doubt that along the banks of the Jumna polyandry prevails in the fraternal form. That it does exist among some of these tribes is shown by the common saying, Do khasam ki joru chausar ki got ("The wife of two husbands is no better than a draught in backgammon"). Amora the Ahfrs of this part of the country it has doubtless originated in the custom of one member of the family remaining away grazing cattle often for a long time. It is very difficult to obtain information about it, as, wherever it exists, the custom is strongly reprobated. The eastern Ahîrs agree in denying its existence, and express the utmost horror at the very idea of such a family arrangement.
- 16. Marriage, except among the very poorest members of the caste, takes place in infancy. As an example of the arrangements the customs in the Mirzapur District may be described. The match is generally settled by the brother-in-law of the boy's father or by the brother-in-law of the latter. In all cases the assent of the parents on both sides is essential. The father of the boy pays as the bride price two rupees in cash, two garments, and five sers of treacle, and salt. No physical defect, which was disclosed at the time of the betrothal, is sufficient to invalidate the marriage. A husband may put away his wife for habitual infidelity; but a single lapse from virtue, provided the paramour be a member of the caste, is not seriously regarded. Widow marriage is permitted as well as the levirate; but if the widow does not take up with the younger brother of her late husband, she usually marries a widower. Children of virgin brides and widows married a second time rank equally for purposes of inheritance; but it has been judicially decided that an Ahîr, the offspring of an adulterous connection, is incapable of inheriting from his father. At widow marriage there is no regular ceremonial; the bridegroom merely

¹ Dalip versus Ganpat Indian Law Reports Allahabed, VIII., 887.

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goes to the woman's guardian with two rupees and a sheet on a day fixed by the village Pandit. He pays the bride price and the woman is dressed in the sheet. He eats that night with her family, and next morning takes his wife home, and she is recognized as a duly married woman after the brotherhood have been feasted. If she marry outside the family of her late husband, his estate devolves on his sons by her first marriage; if there be no sons, to the brothers of her late husband. If she marry her husband's younger brother, he acts as guardian of his nephews and makes over to them the property of their father when they arrive at the age of discretion. There is no fiction of attributing the children of the second to the first husband.

- 17. Ado, tion prevails; and, as long as there is a sister's son available for adoption, no other relative can Adoption. be selected. A man may adopt, if his only son is disqualified from succession by being permanently excluded from caste, or if he have lost his faith (dharm). Adoption, while a son is alive, is forbidden. A widower may adopt, but it is forbidden in the case of a woman, a bachelor, or a man who is blind, impotent, or crippled. A widow can adopt only with the express permission of her late husband, and not if her husband have adopted a son during his lifetime. A man may adopt his nephew at any age; but in the case of an outsider the child adopted must not be more than twelve years of age. The boy adopted must, in any case, be of the same gotra as his adoptive father. The adoption of a sister's son is prohibited; as a rule a man adopts the son of his brother or daughter. Adoption is performed in the presence of and with the advice and approval of, the assembled brethren. The man and his wife take their seats in the assembly, and the wife takes the boy into her lap and acknowledges him as her own child. A distribution of food or sweetmests follows and concludes the ceremony. There is no custom analogous to Beena marriage recognised where the bridegroom is taken into the household of his father-in-law and serves for his bride. They follow, as a rule, the Hindu law of succession.
 - 18. There are no observances during pregnancy. When the Domestic ceremonies. child is born the Chamârin midwife is called in; she cuts the umbilical cord and buries it on the spot where the birth occurred, lighting a fire and fixing up a piece of iron—a guard against evil spirits. The mother

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gets no food that day, and next morning she is dosed with a mixture of ginger, turmeric and treacle. The Chamarin attends for six days, and after bathing the mother and child she is dismissed with a present of two-and-a-half sees of grain and two annas in cash. Then the barber's wife attends, who cuts the nails of the mother and child and dyes the soles of their feet with lac. The purification of the confinement room is done by the sister of the father of the child, who gets a present for the service. The father does not cohabit with his wife for two months after her delivery.

- 19. The following describes a marriage as carried out in the Mirzapur District. When the match is set-Marriage ceremonies. tled the father of the boy pays a visit to the girl's father to make the final preparations. Next follows the betrothal (sa'at), which is carried out on a day fixed by the Pandit, who gets a fee of two annas. The father of the boy goes to the house of the bride with the bride price already described, pays it over, eats there, and returns next morning. Next follows the matmangar or collection of the sacred earth, which is done exactly as in the case of the Dravidian Bhuiyas, in the article on which tribe the ritual is described. When the earth is brought back to the house it is placed under the sacred water vessel (kalsa) near the pole of siddh wood fixed up in the centre of the marriage shed. This vessel is decorated with lumps of cowdung stuck in a line all round it, and over these grains of barley are sprinkled. The mouth is filled with mango leaves, and over them is placed an earthen saucer (kosa) full of the sanwan millet or barley. When this is completed all the women present are given some parched grain, which they receive in the part of their sheet covering the breast.
- 20. When this is over the anointing (telkardi) of the bride and bridegroom commences. This goes on every evening till the day before the wedding (Bhatwan). Next morning the boy is bathed by the barber, and the water is carefully kept for use in bathing the bride. The boy is dressed in a yellow loin cloth and a red turban and coat, when his mother takes him in her lap and five unmarried boys make him chew some cakes folded up in mango leaves. Then he spits on the palm of his mother's hand and she licks it up, when the father and mother, with their hands covered with a cloth so that no one may see them, grind some arad pulse on the family curry stone (sil). This is made into lumps and offered to the

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sainted dead of the household with the prayer "Come and help us to bring the marriage to a successful issue!" Then the boy gets into the litter, while his mother waves a pestle over his head to drive off evil spirits. When the litter is raised the mother is obliged to creep beneath it, and as she attempts to do so the Kahars put it down, and will not raise it until they receive a present. This present is called pildi or "a drink." It is customary with them that the procession should reach the house of the bride after nightfall, a survival of marriage by capture. They then go to the house of the headman of the village and present him with five chhatanks of betel-nut and curd-a possible sign of the commutation of the jus prima noclis, but more probably one of the ordinary dues taken by the village landlord at marriages. They stay some time at his door and dance and sing their own tribal song, the birka. Then they go to the reception place (janudnsa), which is usually arranged under a tree near the Then the bride's barber appears and washes the feet of the party, and a relative of the bride comes and feeds five boys of the gotra of the bridegroom with him on curds and treacle. After this the boy's father sends to the bride the water in which the bridegroom had been washed; in this she gets the marriage bath. This done the bridegroom goes to the house of the bride, and is received at the door by the mother of the bride, who waves over his head a piece of dough, on which is laid a silver coin and a lighted lamp. This is the parachhan ceremony, and is intended to scare away the evil spirits, which are most to be dreaded at any crisis of life such as marriage. Then the barber's wife brings out the bride, who is seated on the thigh of her father. The pair worship Gauri and Ganesa, of whom flour images are made. The father then gives away his daughter in the regular kanyddan form, holding a bunch of kusa grass, water, and rice, in his right hand. Then the bridegroom first per orms the emblematical marriage with the siddh tree forming the central pole of the marriage shed, and he then marks the parting of the bride's hair. The pair next make five circuits round the siddh tree, and the ceremony ends with a salute to the officiating Brâhman.

21. Next the bridegroom walks with the bride into the retiring room (kohabar), an obvious survival of the custom still prevailing among some of the Dravidian tribes, where consummation follows immediately on the marriage ceremony. The sister-in-law of the bride attempts to obstruct his passage, and he is obliged to carry in

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the bride by force. The walls of the retiring room are decorated with rude drawings in red, of elephants and horses. Over these the bridegroom is made to pour a little butter. Then the women crack jokes with the boy. Pointing to a rice pestle they say "That is your father! Salute him!" and taking up a lamp they say, "That is your mother! Salute her!" On this he breaks the lamp with the pestle. Then the knot joining the clothes of the pair is opened and the boy returns to his own party.

- 22. Next morning the bridegroom is brought with two or three other boys to go through the conformatio or khickari rite. When he is asked to eat in the house of the bride he holds out for some time, and will not touch the food until he gets a present from his father-in-law; then his party are feasted. Next morning the boy goes again into the marriage shed, and his mother-in-law, as before, waves a pestle over his head and gives him a present. This done, his father shakes one of the poles of the shed and receives a present for so doing, which is known as manro hildi. On this, the relations on both sides embrace, and the wedding party start for If the bride be nubile she accompanies her husband; if not, home. in the first, third, or fifth year there is the quana, when she is brought to the house of her husband. After the party return, a burnt offering (hom) is made in honour of the village godlings (dih), and the barber's wife takes the marriage jar (kalsa) to a neighbouring stream, where she washes it, and then, filling it with water, pours the contents over the head of the mother of the bridegroom. and asks her if she feels refreshed, meaning thereby if she is satisfied with the marriage of her son. Of course she says that she is satisfied, and blesses him and his wife.
- 23. The married dead are cremated; children and those who die of epidemic disease are buried. The cremation is carried out in the orthodox way. After it is over the chief mourner plants by the side of a river, or tank, a bunch of the jurai grass, as an abode for the soul until the funeral rites are completed. He cooks for himself, and daily places on a dung-hill a leaf platter (dana) full of food for the ghost of the dead man. On the tenth day he throws into a tank ten balls of rice boiled in milk (thir) in honour of the dead. During this the Brâhman repeats texts; and the relatives, after shaving, come home and offer a burnt offering. Clothes, vessels, a cow, and other articles are given to a MahāBrâhman in the belief that they will pass for the use of the dead man in the next world.

AHÎB.

24. Ahirs are all Hindus, but are seldom initiated into any of the regular sects. To the east of the Pro-Religion. vince they worship, by preference, Mahadeva. They also worship the Panchonpir and Birtiya. The latter, they say, was one of their forefathers, who fell in some fight at Delhi. He is worshipped in the month of Sawan, or at the Holi festival, with a burnt offering, which is made either in the courtyard of the house where the churn is kept, or in the cow-house. They also pour spirits on the ground in his honour. They worship the Panchonpir during the Nauratri or first nine days of Chaitra. Birtiya is regarded as the special guardian of cattle. The only one of the regular pantheon, to whom they offer regular sacrifices, is the Vindhyabasia: Devi, of Vindhyachal, to whom they occasionally sacrifice a goat. In other parts of the Province they seem, as a rule, to worship Devi. They are served by Brahmans of all the ordinary priestly classes.

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25. To the east of the province the worship of Kasinath is very popular. In most of their village Worship of Kasinath. there is a man who is supposed to te possessed by this deity, who is generally a young, strong man, who lets his hair grow. Once or twice a year Kasinath "comes on his head," as the phrase is. Then he begins to move his hands and shakes his head, and in this state utters prophecies of the prospects of the crops and other matters affecting the village. Then they all assemble in some open ground, outside the village, and arrange for the worship of the godling. They light several fires in a row, and on each a pot of milk is set to boil. Opposite these a pile of parched barley (bahuri) is collected. As soon as the milk begins to boil over, the man possessed of the spirit of Kasinath, rushes up and pours the contents of all the pots in succession over his shoul-It is said that he is never scalded. The rite concludes with the distribution of the barley among the congregation.

26. In parts of the Mirzapur District, south of the River Son, you may notice, on the side of the road, here and there, a little platform (chaura), with one, three or five rude wooden images, about three feet high, with a sort of representation of a human face and head at the top. These fetish posts are quite black with a continual application of oil or ghi. This is the shrine of Bîrnâth, the Ahîr cattle godling. He was an Ahîr, who, according to some, was killed by a tiger, and he has now

become a godling, and is worshipped by the Ahîrs of the jungle as the protector of cattle. People make occasional vows to him in seasons of sickness or distress, but his special function is to koup the cattle safe from beasts of prey. He has no special feast day, but is presented with occasional offerings of rice, milk, and cakes. worshipper first bathes; then fresh plasters the platform of the godling, and deposits his offering upon it and says "Bîrnâth Bâba keep our cattle safe, and you will get more!" This worship is always done in the morning, and more particularly when the cattle are sent into the jungle in the hot weather, or when cattle disease is prevalent. The curious point about the worship is that it is part of the faith of the aboriginal tribes, with whom the connection of the Ahîrs cannot be very close. Thus Mr. S. Hiclop 1 writes :-"In the south of the Bhandara District the traveller frequently meets with squared pieces of wood, each with a rude figure carved in front, set up somewhat close to each other. These represent Bangarama, Bangara Bai, or Devi, who is said to have one sister and five brothers, the sister being styled Danteswari ("she with the teeth"), a name of Kâli, and four out of the five brothers being known by the names of Ghantarâma, Champarâma, Nâikrâma and Potlinga. These are all deemed to possess the power of sending disease and death upon men, and under these or different names seem to be generally feared in the region east of the city of Nagpur. I find the name of Bangara to occur among the Kols of Chaibasa, where he is regarded as the god of fever, and is associated with Gohem, Chondu, Negra and Dechali, who are considered respectively the gods of cholera, the itch, indigestion, and death. Bhîm Sen, again. is generally adored under the form of two pieces of wood, standing from three to four feet in length above the ground, like those set up in connection with Bangarâma's worship." There can be little doubt that from this form of worship the cultus of Bîrnâth has been developed. The quintette of the brethren may be a reminiscence of the Pândava legend, on which much of the Pânchonpîr cycle is possibly based.

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27. The Ahîrs observe the usual Hindu festivals, particularly the Holi, which is the occasion for much drinking and rude horse play. They have a special observance, which takes place a few days after the Diwâli,

¹ Papers 15, s.q.

which is known as the Dâng or "club" Diwâli, or the Gobardhana, when the representation of images of the cattle of Krishna are worshipped, and the herdsmen go round singing, playing, and dancing, and collect money from the owners of the cattle they tend. Connected with this is the Sohrâi, which takes place on the fifteenth of Kârttik, when a cow is made to run or dance. Sometimes a young pig is made to squeak near her calf, and the mother, followed by the whole herd, pursue it and gore it to death. Sometimes, according to Mr. Christian, this cruel sport is humanely varied by dragging a large gourd or a black blanket, at which the cows run to butt. Hence the proverb Bârh gâê sohrâi ke sâdh—"An old cow, and longing to take part in the Sohrâi."

28. In Caw pur they will eat kachchi and pakki with all Brâhmans; pakki, with Râjputs and Banyas, and drink and smoke with none but members of their own caste. In Mirzapur they drink

water from the hands of Bråhmans, Kshatriyas, and all Vaisyas, except Kalwårs. They will eat Kachchi cooked by a Bråhman, but only if they are well acquainted with him. In Behår, according to Mr. Risley, they rank with Kurmis and similar castes, from whose hands a Bråhman can drink water. Towards Delhi, Sir H. M. Elliot states, that they eat, drink, and smoke in common, not only with Jåts and Gûjars, but also under a few restrictions with Råjputs. In other places Råjputs would indignantly repudiate all connection with Ahîrs. In rural belief the Ahîr is a boor, faithless, greedy, and quarrelsome. Like Gadariyas and Gûjars, they are naturally dwellers in the jungle—

Ahîr, Gadariya, Güjar, Ye tinon chihen üjar.

The other local proverbs are not much more complimentary to them—Ahir se jab gun niklé; jab bálu se ghi—"You can as soon get good out of an Ahir as butter from sand"; "Blood out of a stone." Ahir lekh Gadariya masidna—"If the Gadariya gets drunk he learns it from the Ahir." Ahir ka pet gahir, Brahman ka pet madar—"The Ahir's belly is deep, but the Brahman's a bottomless pit." Ahir ka kya jajmán, aur lapsi ka kva pakwán—
'As soon be an Ahir's client as hold gruel a dainty." His primary business is the tending of cattle and making of ghi, and

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selling milk. He is not above the suspicion of adulterating his ghi with substances which are an abomination to orthodox Hindus or Musalmans. As a cultivator he does not take a high place, as he depends more on his cattle than on his field, and in some places he is not free from the suspicion of cattle stealing.

Distribution of Ahirs according to the Census of 1891.

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Distribution of Ahirs according

											809-
Distric	o t.		Benband.	Bhirgadi.	Dauws.	Dhindhor.	Gaddi.	Gamel.	Ghoreharha.	Ghosi.	Gûjar.
Dehra Dûn .	•					100	. 8	25		1	
SahAranpur .						11					
Musaffarnagar											•••
Meerut .			463							139	•••
Bulandshahr .	•						8			289	•••
Aligarh .			•••				•••			753	•••
Mathura .	•					1				50	•••
Agra				8	2					1,474	5
Farrukhabad				12,884					1,133	48,7\3	82
Mainpuri .				1	4		•••	28		69,554	
Etawah										29,504	
Etah				2,875		218				23,973	•••
Bareilly .				1			•••			•••	
Bijnor			 			•••		'	7		•••
Budaun							•••			159	•••
Moradabad .			 	6	1 1	•••				700	
Shahjahanpur			9	10,487		322		1,849	1,970	8,514	40
Pilibhit										5	
Cawnpur .	•			1,027	1		1	4	43		
Fatchpur .						14,239		121	20		158
Bånda	•			,			1			8,669	188
Hamirpur .					50					11,910	•••
Allahabad .	•					247	1	83		78	9
Jhānai	•	•			, ,					1,442	68
Jâlaun					69					2,850	8
Lalitpur .	•			48						618	2
Benares .						10,581			•••	8	5
Mirsapur .						***					1
		•	""				•••			•••	

to the Census of 1891.

CASTRS.				Married Rose and Co.						
Gullbane.	Jådubans.	Kamariha.	Khankhaniya.	Kur.	Nandbans.	Pithak.	Rajauriya.	Båwat.	Others.	TOTAL.
1,782	108								871	2,285
2,594	8,241					 			- 151	1
246	307	•••			81	2	1		389	
8,180	12,841	•••	l		461				1,418	1
168	8,539	•••			618				4,779	
827	8,977	•••			5,840	1		"	18,140	
884	1,557	1		l	2,716	i			946	
979	627	59			29,778	1	1	4.9		1
4,460	407	4,202	85	80			1		,,,,,	
99	27	48,392	14	1		1				
941	4	53,078		l	5,571	1			2,691	
621	470	14,572	•••	2,158	28,484			2,197		
38	816							,	5,816	
239	5,182								348	5,676
210	86				102		-	•••	854	861
189	14,298	5			8		"	***	8,580	18,676
19,068	6,688	1,950	•••		193	218		1,039	20,278	72,218
48	257				150				728	1,081
5,756	199	•••	14		447	•••		8 88	,	1,19,888
85,875	262		24		84	•••		60	7,275	
49,022						***				60,038
1,906	1	1,809	18		11				7,181	69,653
	118	1,500	9		4,219	***			4,807	29,711
1,88,418	11,297		1	***	142					1,51,449
852	881	1,489		408	17,881	26	**		10,579	88,085
541	94	760			5,042			•••	2,898	14,589
21	75	20			25,275				1,408	27,514
72,580	18					***			2,308	85,449
1,11,821					**				1,416	1,18,288

Distribution of Ahirs according

												Svs.
Dier	BIC	r.		Benbansi.	Bhirgudi.	Danwe.	Dhindhor.	Caddi.	Gamel.	Ghoreharha.	Ghosti.	Gftjar.
Jaunpur							18,669		100			
Ghāzipur	•	•					36,445	1			4	
Ballia .	•						40,753	i				
Gorakhpur							66,251	l .			2	1
Besti .	•						14,557	1				156
Asamgarh							7,257					81
Garhwâl		•								٠		
Tarái .		•									964	
Lucknow		•	.,•				20,974		7,438	17	2,757	2
Unso .	•						19,818	3,040	7,373	187	32,848	18
Råe Bareli					9,299	***	48,664		25,696	62	1,846	254
Sitapur						•••	8,429	•••	8,947	104	16,275	17
Hardei .		•			1,099	•••		***	•••	2,760	42,644	8
Kheri .					84		2,421	•••	151	96	155	242
Fairabad		•				***	8,859	•••			36	12
Gonda .				•••		29	12,453		46	•••	,	80
Bahraich	.					***	16,686	•••		•••		
Sultanpur						•••	6,566	•••	871	***	•••	·
Partabgarh		•			139		4,406	•••	1,847	•••		16,490
Birabanki		•					•••	•••	909	***		
		•										
			.									
•	Гот	A L		472	87,959	478	8,90,280	8,051	50,888	6,840	3,68,663	17,750

to the Census of 1891 - continued.

C.	07B8.										
	Guilbans.	Jadubans.	Kamariha.	Khunkkuniya.	Kur.	Nandbans.	Patink.	Rejeuriya	Blwat	Others.	Total.
-						201				1,031	1,96,728
1	1,76,827	***			"				1		1,69,570
	1,81,997	•••								22,606	97,058
1	83,699										3,46,998
1	2,76,185	1,180	' "			•••				- 1	1,84,984
1	1,60,148		14,296			•••					2,68,67\$
1	2,84,522	""				•••				2	44
1	85	460	•••			•••			11	184	2,079
1	810	25,620	•••	89		8,260				2,552	73,802
1	11,143 23,025	4,988		769		2,729			·	10,771	1,05,511
1	46,610	1,926		94	•••		 			781	1,29,682
1	48,784	17,909				95	1 7		99	4,118	96,893
1	25,256	8,070		1 .	61					1,692	78,887
1	65,425	4,611	1	82					91	918	74,279
1	1,84,212	218	1 .						í	835	1,38,664
	1,33,891	627	l .							100	1,47,185
	98.153		1	18	Ŀ					86	1,15,656
	1,18,986								*	2,19	1,23,569
	88,155									1,51	1,12,568
	92,981	84,98	'	160				709	· •••	9,00	1,88,694
	#2,001]; "								
	'					\	İ			;	1 .
						1	1.				
							1		1		
									•		
	98 K2 ARI	1.67.78	2 1,42,45	8 1,89	2,66	4 1,40,62	7,71	9 12,472	8,780	2,12,05	08,918,846

Ahiwasi 1.- A land-owning, cultivating and labouring tribe found in Mathura and Mewât. The name is derived from Aki. "the dragon," and rdea, "dwelling." Their legend connects them with the Rishi Saubhari. In his old age the sage was inspired with a desire for offspring, and going to Râja Madhâtri demanded one of his fifty daughters. Afraid to refuse, and yet unwilling to bestow a daughter upon such a suitor, the king temporised and endeavoured to evade the request. At length it was settled that if any one of the daughters should accept him as a bridegroom the King would consent to the marriage. Saubhari was conducted to the presence of the girls; but on his way he assumed a fair and handsome form, so that all the girls were captivated and contended with each other as to who should become his wife. It ended in his marrying them all and taking them home. He caused Visvakarma to build for each a separate palace, furnished in the most luxurious manner, and surrounded with exquisite gardens, where they lived a most happy life, each one of them having her husband always present with her, and believing that he was devoted to her and her only. By his wives he had one hundred and fifty sons; but as he found his hopes and desires for them to daily increase and expand, he resolved to devote himself wholly and solely to penance and the worship of Vishnu. Accordingly, he abandoned his children and retired with his wives into the forest. The Mathura tradition runs that Saubhari, when he retired to the forest, was wrath because birds used to drop offal and dirt upon his hermitage; accordingly he cursed any bird with death who should venture to approach the Just at that time Garuda was engaged in one of his periodical attacks on the snakes, and they at last had to make an agreement with him that they would provide him with a victim daily if he agreed to spare the rest. To this Garuda consented; but the great dragon, Ahi, or Kaliya, rescued the victims, and Garuda, in his wrath, pursued him. Ahi sought everywhere for protection, and at last he was advised to seek refuge with the Rishi Saubhari, whose curse would ward off the attack of Garuda. Hence the village of Sunrakh, in the Mathura District, where the hermitage of Saubhari Rishi was situated, came to be known as Ahivasa, or "the abode of the dragon," and from this the Ahiwasis take their name.

Principally based on notes by Munchi Atma Râm, Head Master, High School, Mathura.

² Doweon, Classical Dictionary, S. V., Saubhari.

How far the legend represents some early struggle between Vaishnavism and snake worship it is impossible to say. The Ahiwâsis, then, make themselves out to be the descendants of Saubhari Rishi, and consider Sunrakh to be their headquarters. Sunrakh adjoins the Kâli-mardan ghât at Brindâban. The Pandas of the great temple of Baladeva are all Ahiwâsis, and to use Mr. Growse's words,—"It is matter for regret that the revenues of so wealthy a shrine should be at the absolute disposal of a community so extremely unlikely ever to make a good use of them."

2. Mr. Growse calls the Ahiwasis "a Brahmanical or rather pseudo-Brahmanical tribe," and notes that they have as many as seventy two subdivisions, two of the principal of which are called Dighiya and Bajrawat. These gotras are exogamous, and a man cannot marry in the gotra of his mother or grandmother; he may marry two sisters. The only important gotra mentioned in the Census returns is the Bhorak, of Bareilly.

3. They have local tribal councils (panchdyat), with hereditary chairmen (chaudhars), which deal with matters affecting the caste, and punish offenders by fine or excommunication.

Widow marriage, etc.

4. Widow marriage, the levirate, concubinage, and polyandry, are all prohibited.

5. The marriage customs are of the ordinary Hindu type.
6. The tribal deities are Bhagwân and Dâûji The temple of

Baligion. Mr. Growse notes that "The temple garden was once a well planted grove. It is now a dirty, unsightly waste, as the Pandas have gradually cut down all the trees for firewood without a thought of replacing them. It is also asserted to be a common practice for the younger members of the clan, when they see any devotees prostrate in devotion before the god, to be very forward in assisting them to rise and leading them away, and to take the opportunity of despoiling them of any loose cash or valuable ornaments that they can lay their hands upon. It is believed that thefts of this kind are frequent; though the victim generally prefers to accept the loss in silence, rather than incur the

Mathura, 11. Ibid, 10, note.

odium of bringing a charge, that there might not be legal evidence to substantiate, against a professedly religious community." Among the minor gods Gangaji is worshipped on the Somwati Amâwas, or when the new moon appears on a Monday. Hanumân is worshipped every Tuesday and Saturday. They make pilgrimages to the shrine of Saubhari Rishi, already mentioned. Their priests are Brâhmans of the Gaur, Sanâdhya and Gujarâti tribes. Their chief festivals are the Diwâli, Dasahra, and Holi. At the Diwâli the houses are cleaned, Lakshmi is worshipped, and illuminations are made. On the Dasahra arms and horses are ornamented and worshipped, and gifts are given to Brâhmans, who present blades of barley. At the Salono, rice is cooked and alms given to Brâhmans, who tie amulets round the wrists of their clients.

Oaths. 7. They swear by the Ganges, Jumna, and Baldeoji.

8. Mr. Whiteway, in his Mathura Settlement Report thus describes the Ahiwasis :- "They are a race Occupation. well marked by several peculiarities. appearance they are easily distinguished, the men by their headdress, and the women by their way of wearing their hair. Their favourite occupation is the carrying trade. Trading in their own carts, they carry salt from Râjputâna all over Northern India, bringing back sugar and other commodities in return. The better off trade with their own money, and, in fact, the heads of the community are very fairly comfortable, and their villages are remarkable for the number of good masonry houses. At the same time these distant journeys keep the male population absent from the villages for months at a time, and the tilling of the field is left entirely to the women. It is natural, therefore, that easily as an Ahiwasi may be recognised by his appearance and his village by the number of carts, cattle, and masonry houses, so his fields may be told by their slovenly and careless cultivation. The Ahiwasis complain bitterly of the havor the net-work of railways, now spreading over the country, is playing with their old occupation."

¹ Maihura, 272. ² Page, 82.

Distribution of the Ahindsis according to the Census of 1891.

			To	TAL		9,502
Bahraich .	•	•	. •	•	•	51
Moradabad	•	•	•	•	•	11
Budaun .	•	•	•	•	•	105
Bareilly .	•	•	•	•	•	1,070
Mathura .	•	•	•	•	•	8,265

Ajudhyabâsi.—(Residents of Ajudhya) A sub-caste of Banyas found chiefly in the Agra and Allahâbâd Divisions and Oudh. (See the article on Audhiya).

Distribution of the Ajudhyabdsi Banyas according to the Census of 1891.

DISTRICT.	Number.	Number. District.				
Agra	30	Benares	1			
Farrukhābād	2,390	Gorakhpur	85			
Mainpuri	1,583	Basti	35			
Etāwah	1,279	Lucknow	413			
Etah	540	Uuao	18			
Budaun	86	Raé Bareli	996			
Shahjahanpur	1,044	Sitapur	1,284			
Pilibbît	140	Hardoi	178			
Cawnpur	2,594	Kheri	967			
Fatehpur	800	Faizābād	1,324			
Bånda	6,914	Gonds	382			
Hamirpur	1,614	Bahraich	1,510			
Allahabad	67	Sultanpur	1,498			
JhAnsi	16	Barabanki	2,460			
Jalaun	102	Total .	80,198			

Akâli; Nihang.—A few of these Sikh devotees are sometimes seen at Benares, Hardwar, and Prayag. The best account of them is that of Mr. MacLagan: "The fanatical order of Akâlis or Nihangs owes its origin to the express patronage of Guru Govind There are two accounts of the founding of this order. According to one, the Guru, seeing his son, Fatch Sinh, playing before him with his turban peaked in the fashion now adopted by Akâlis, blessed him, and instituted a sect which should follow the same custom. According to the other account, the Akâli dress was started by the Guru as a disguise when he was fleeing from Chamkaur, in Ambâla, to the house of some friendly Pathâns, at Machiwâra, in Samrâla. The name means 'immortal.' Some understand the term to apply that the Akâlis are followers of the 'immortal man' (Akâl Purukh), that is, of God; others that they are invincible in fight. The former is probably the true derivation. It is said by some that Ajît Sinh, the youngest son of Govind, was the first convert. The Akâlis came into prominence very early by their stout resistance to the invocations introduced by the Bairagi Banda. after the death of Guru Govind, but they do not appear to have had much influence during the following century until the days of Mahârâja Ranjît Sinh. During the Mahârâja's reign the celebrated Phûla Sinh entered the Panth, and, being a man of great force of character, induced a number of Sikhs to join it. They constituted at once the most unruly and the bravest portion of the very unruly and brave Sikh army. Their head-quarters were at Amritsar, where they constituted themselves the guardians of the faith, and assumed the right to convoke synods. They levied offerings by force, and were the terror of the Sikh chiefs. Their good qualities were, however, well appreciated by the Maharaja, and when there were specially fierce foes to meet, such as the Pathans, beyond the Indus, the Akâlis were always to the front,

2. The Akâli is distinguished very conspicuously by his dark, blue, and checked dress, his peaked turban, often surmounted by steel quoits, and by the fact of his strutting about like Ali Babâ's prince, 'with his thorax and abdomen festooned with curious cutlery.' He is most particular in retaining the five kakkas (kes, or uncut hair; kackk, or short drawers; the kara, or iron bangle; the khanda, or steel dagger, and the kangha, or comb), and in preserving every

¹ Panjab Census Report, 166.

outward form prescribed by Guru Govind Sinh. Some of the Akâlis wear a yellow turban underneath the blue one, leaving a yellow band across the forehead; the story being that a Delhi Khatri, called Nand Lâl (the author of the Zindagi ndms), having a desire to see the true Guru in yellow, was gratified by Govind Sinh to this extent. The yellow turban is worn by many Sikhs at the Basant Panchami, and the Akâlis are fond of wearing it at all times. There is a couplet by Bhâi Gurdâs, which says:—

Sidh, sufed, surkh, sardli, Jo pakne, soi Gurbhli,

- 'Those that wear black (the Akâlis), white (the Nirmalas), red (the Udasis), or yellow, are all members of the brotherhood of the Sikhs.' The Akâlis do not, it is true, drink spirits or eat meat as other Sikhs do, but they are immoderate in the consumption of bhang. They are in other respects such purists that they will avoid Hindu rites even in their marriage ceremonies.
- 3. The Akâli is full of memories of the glorious days of the Khâlsa; and he is nothing if he is not a soldier—a soldier of the Guru. He dreams of armies, and he thinks in lakhs. If he wishes to imply that five Akâlis are present, he will say that 'five lakhs are before you;' or, if he would explain that he is alone, he will say that he is 'with 1,25,000 Khâlsa.' You ask him how he is, and he replies that 'the army is well;' you enquire where he has come from and he says, 'the troops marched from Lahore.'
- 4. These sectaries are also known as Nihang, 'the reckless,' (others derive the word from nanga 'naked,' or the Sanskrit niranga, 'having no resources'). They meet together at such places as the Akâlbhunga, at Amritsar; the Pîr Sâhib, at Attock, and the shrines of Govind Sinh, at Patna and Apchalnagar; but their chief home is at Kiratpur, in the Hoshyârpur District, where the sacred place of Phûla Sinh stands, and at Anandpur at the shrine par excellence of the Akâlis, the Gurudwâra Anandpur Sâhib, which was Guru Govind's own house. The presence of these Akâlis at the annual Holi fair at Anandpur renders disturbances likely, and in 1864, a Missionary of the Ludhiâna Mission was killed at this fair by a Sikh fanatic. The influence of these sectaries has, however, very considerably diminished since the downfall of the Sikh power. They have not for some time past had any political significance."

Akâshmukhi.—A Saiva sect so called because they keep their face (mukka) turned towards the sky (akdaha) until the neck muscles become rigid, and the head remains fixed in that position. Some live a lonely, mendicant life: others associate in monasteries, where their natural wants are provided for by the piety of the faithful. They allow the hair of their head and face to grow, cover their bodies with ashes, and wear clothes dyed with othre (geru).

Alakhgir, Alakhnâmi, Alakhiya.—A Saiva sect said to have been founded by a Chamar, named Lalgir. They are so called because when they beg they cry Alakh! " the invisible God" (Sans. Alakshya). They wear usually a blanket cloak hanging down to their heels, and a high conical cap. They come to a man's door and raise their characteristic cry. If their request is granted, they will accept alms: otherwise they go away at once. They are considered a quiet, harmless, begging class. They are generally classed among Jogis. The rule of their founder was that charity was to be practised, the taking of life and use of meat as food forbidden, and asceticism encouraged. The sole rewards he held out to his followers in this life were the attainment of purity, untroubled contemplation, and serenity. There was no future state: heaven and hell (that is, happiness and misery), were within. All perishes with the body, which is finally dissolved into the elements, and man cannot gain immortality.

Amethiya.—A sept of Råjputs who take their name from Amethi, a Pargana in the Lucknow District. Sir H. M. Elliot calls them Chauhân Råjputs of the Bandhalgoti sept, of whom a few have settled in Salempur Majhauli of Gorakhpur. But Mr. W. C. Benett¹ gives a different account of them. According to him, "This tribe of Chhatris are a branch of the Chamar Gaur, and are said to be the descendants of a pregnant Gaur widow, who, at the extirpation of the Chhatris by the Bråhmans, found an asylum in a Chamâr's hut. The memoryof this humble refuge is kept alive among them by the worship of the cobbler's cutting tool (rdapi). Great numbers of the Chamar Gaurs now hold villages in the Hardoi District, and it is probable that the Amethiyas were an offshoot of the same immigration. Tradition first discovers them at Siupuri and afterwards at the celebrated fortress of Kalinjar. Somewhere about

¹ Clans of Ras Bareli 14, sq.

the time of the invasion of India by Tamurlane, Råe Pål Sinh left Kalinjar and settled at Amethi, in the Lucknow District. His descendants say that he was sent by the Delhi Emperor to suppress a rebellion in Oudh, and that he defeated and slew Balbhadra Sena Bisen with sixteen thousand of his host. The figures are slightly improbable, and my enquiries have failed to bring to light a Bisen Raja of that name. Råe Pål was wounded in the shoulder by a musket shot, and recompensed by a dress of honour and the title of Raja of Amethi. Three or four generations after this, three brothers-Dingur Såh, Råm Sinh, and Lohang, led the clan from Amethi to Jagdispur, and came in contact with the Muhammadans : the engagement resulted in the defeat of the Shaikhs, and the occupation of their villages by the invaders. There is every reason to believe that this occurred towards the end of the fifteenth century, and was part of the general re-assertion of Hindu supremacy in Oudh, consequent on the fall of the Jaunpur dynasty, a re-action whose central event was the establishment of the Bais kingdom." The subsequent fortunes of the sept are given in detail by Mr. Benett, and need not be repeated here. There are, however, other accounts. The Râe Bareli 1 tradition brings them from Lucknow, and another account is that they came from Siupur, near Dwarika, to Narkanjhîl, in Cawnpur, and thence to Oudh. The Cawnpur family still recognise the Oudh branch. According to Mr. Carnegy they were originally It is still less probable that they are the modern representatives of the Ambastha of Manu, descended from a Brahman father of a Vaisya mother, and practising as physicians. The sept still preserve their connection with Amethi, their original head-quarters, by their worship of Shaikh Bandagi Miyan, the local saint of that town.

¹ Scitlement Report, 9. ² Notes, 20, sq.

Distribution of the Amethiya Rajpute according to the Consus of 1891.

		Dier	BIOT.				Hindus.	Mubamma- dans.	Total.
Aligarh				•	•	•	6		6
Mainpuri							.9		9.
Et&wah					•		6		6
BudAun							32		32
Pilibhit							1		1
Cawnpur							18		18
Fatehpur							1		1
Allah Ab Ad		•		, •			4		4
Benares				•	•		4		4
Gh ās ipur		•					8	<u>"</u>	8
Gorakhpur		•	•	•			1,747	1	1,747
Basti	•			•			1	•••	1
Asamgarh	•	•	•	•	•		172	•••	172
Lucknow		•	•		•		287	35	329
Unão	•	•		•		- 1	269		269
Råe Bareli `	-	•	•	•	-		2,125		2,131
Sitapur	٠.	•			•	•	107		107
Faizābād	•	•	•	•	•		22	•••	22
Gonda	•	•	•	•	•		3	•••	3
Gonda Bebraich	•	•	•	•	•	•		9	170
	•	•	•	•		-1	161	15	342
Sultânpur	•	•	•	•	•	-	827	15	8
PartAbgarl,		•	•	•	•		. 8		
Pårabanki	•	•	•	•	•		3,565	8	2,568
				To	Pal	-	9,308	74	9,382

Anantpanthi.—One of the reformed Vaishnava sects found in the Råe Bareli and Sitapur Districts. They number only 170 persons. They are monotheists, and, as the name implies, worship Vishnu in the form of Ananta, "The Infinite."

Apapanthi.—A Vaishnava sect founded about a century ago by Munna Dâs, a goldsmith ascetic of Mundwa, in the Kheri District, to whose miraculous powers an escape from drought, which threatened the country, was believed to be due, and who has since had a not inconsiderable number of followers in the District of his birth, and Sîtapur and Bahrâich. It does not appear that the tenets taught by Munna Dâs to any considerable extent differ from those of the usual Vaishnava sects. At the last enumeration the Apapanthis numbered 4,267, and the Munna Dâsis, 2,636.

Arakh*.—A tribe of cultivators and labourers found in Oudh, some of the eastern districts, and scattered about in smaller numbers through some of the western districts.

2. All the traditions connect them with the Pâsis and Parasurâma, the sixth Avatâra of Vishnu. Traditions of origin. story runs that Parasurâma was bathing in the sea when a leech bit his foot and caused it to bleed. He divided the blood into two parts; out of one part he made the first Pasi and out of the second the first Arakh. Another story is that the Pâsis were made out of the sweat (pasina) of Parasurâma. While Parasurâma was away the Pâsi shot some animals with his bow, and the deity was so enraged that he cursed the Pasi, and swore that his descendants should keep pigs. This accounts for the degradation of the Pasis. Subsequently Parasurama sent for some Pasis to help him in one of his wars; but they ran away and hid in an arkar field, and were hence called Arakhs. Another story goes that Parasurâma was once meditating in the jungle. From the dirt of his body he made a figure, and gave it life by cutting his little finger and sprinkling blood upon it. In Lucknow they have an extraordinary story that Tilok Chand founded a Bhar dynasty and was a worshipper of the sun (a, ka), so he called his family Arkabansi. The Arkabans became the Arakhs, and the Râjbansi the Råjpåsi.3 The Arakhs appear at an early date to have obtained

¹ Report, Census, North-West Provinces, 1891, page 287.

⁹ Based almost entirely on notes by Babu Sânwal Dâs, Deputy Collector, Hardoi.

^{*} Settlement Report, XXIV.

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considerable power in Oudh, especially in Hardoi. In the early history of Pargana Sandila Arakhs occupy the place which is filled in other parts of the district by the Thatheras .1 Two brothers of the tribe, Salhiya and Malhiya, are said to have founded the one Salhiya Purwa, now Sandila, the chief town of the Pargana; and the other, Malihâbâd, in the adjacent Pargana of that name in the Lucknow District. The Arakhs held the tract till towards the end of the fourteenth century. Sayyid Makhdûm Ala-ud-dîn, the fighting apostle of Nasîr-ud-dîn, the "lamp of Delhi," undertook to drive out the infidels, and to carry the faith and arms of Islam a stage further to the south. The promise of a royal revenue-free grant made the prospect of success as tempting to the soldier as was the expulsion of the infidel to the saint. How long or how fiercely the Arakhs resisted we know not. Only the issue of the contest has been remembered. To this day the Arakhs of Atraula, on the Rapti, 120 miles away to the east in Gonda, recall their last domains in Sandîla.

- 3. In most places they divide themselves into seven, or what are supposed to be seven exogamous clans. Tribal organisation. Thus, in Cawnpur, they have the Arakh, Khagar, Khidmatiya, Chobdar and Adhrij (which is the highest of all, claiming descent from a Brâhman), Guâr and Bâchhar. names show that the caste is very much mixed. Khidmatiya means an "attendant," and was the title given by Akbar to his palace guards. Chobdar means "mace bearer. "Guar connects them with the Guala Ahîrs, and Bachhar with the Bachhal Rajputs. Hardon they are reported to have no known sub-divisions. The Census returns give their chief clans in Shahjahanpur, Ratanjat; in Cawnpur, Balahar and Sûpa Bhagat, which connects them with the Doms; in Basti, Maghariya, and Sarjupari, or "residents of Maghar and the land beyond the river Sarju," respectively; the Jonkiya, in Lucknow, Unao, Sitapur, and Hardoi, who seem to take their name from catching leeches (jonk); in Hardoi, the Mothi; in Gonda, the Adhrij or Adhurj, Bågri and Baiswår. In Hardoi too they are said to have no permanent tribal council; the elders merely attend whenever any case comes up for consideration.
 - 4. The tendency seems to-be towards the establishment of regular exogamous sub-divisions, but these are reported not to be known in Hardoi, and there

¹ Oudh Gasetteer, III., 301.

the rule of exogamy is that a boy is not married into a family to which a girl has been given in marriage. A man can marry the sister of his late wife, but he cannot have two sisters to wife at the same time. There is a regular ceremony whereby the newlymarried bride is introduced into her husband's family. Hisrelatives assemble, eat food cooked by her, and then make her a present. As a rule they practise monogamy. Polyandry is prohibited; concubinage with a woman of the tribe in the Dharauna form is recognised. Marriage is both infant and adult. A wife can be divorced for infidelity, and after divorce she can live with a man by the Dharauna form. A widow can marry by Dharauna: the only difference between this and the regular marriage is that there is no walking round (bhanwar) the sacred fire. The levirate prevails; but the widow is free to marry an outsider if she pleases. If her children by the first marriage are grown up, and she marries a person other than the younger brother of her late husband, she leaves them with his relations; if the children are very young she usually takes them to the house of her new husband, and there they are brought up and supported. When she marries a stranger she loses all claim on her husband's estate, which falls to his children if there are any; if there are no children, to his associated brethren.

- 5. At a woman's first pregnancy, in the seventh month, sweets

 (gul-gula) are placed in her lap, and then distributed to the caste people. Her parents at this time send her a present of sweetmeats and money.
- 6. The marriage ceremonies are of the usual type; rich peope use the ordinary charkawa ritual; poor people take the bride to her husband's house and marry her there by the dola form.
- 7. These are carried out in the usual way. They get a Brâhman to perform the Srâddha ceremony. As in some of the menial tribes, if a Brâhman's services cannot be secured the sister's son of the deceased can take his place.
- 8. The woman is impure for seven days after child-birth, and four days after menstruation. The chief mourner is impure for nine days, and is then purified by bathing and shaving.
 - 9. They are Hindus, not belonging to any particular sect, visiting no particular shrine, and worshipping no special saint. Their goddess is Devi, whom

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they propitiate with an offering of goats. Their priests are Brahmans of low social position. Their festivals are the Holi, the Janamashtami, on the eighth of the dark half of Bhadon. They fast all day and eat at midnight. They observe the Diwali, or feast of lamps, and the Shiuratri, on the thirteenth of the dark half of Phalgun, when they fast all day and night, and worship the idol of Siva. At the Karwa Chauth, in the early part of Karttik, women worship the moon by pouring water on the ground from a pot (karwa).

- 10. Their demonology and superstitions do not differ materially Demonology and super- from the beliefs of the allied tribes.
- 11. They will eat anything except beef, pork, the flesh of monkeys, fowls, crocodiles, snakes, lizards, jackals, rats, vermin and the leavings of other people. During the fifteen days in the month of Kuar, sacred to the worship of the dead, they do not eat meat.
- 12. Arakhs say that their original occupation was service.

 They hold no zamîndâri, but cultivate and work as ordinary labourers. In some places they bear a somewhat equivocal reputation for petty thieving.

Distribution of the Arakhs according to the Census of 1891.

4						Sub-c	ASTES.		
1	DIST	BICT.			Chobd år .	Mal.	Pāras- rāmi.	Others.	Total.
Meerut	•				82	•••	•••	•••	82
Bulandshal	hr				6	•••		•••	6
Mathura					170	•••			170
Agra.	•	•	•			•••		83	83
Farrukhab	l d			•	1	•••	164	132	297
Mainpuri		•			80	•••			80
Etawah		•	•		31	•••	•••		31
Etah		•			10	•••		•••	10
Shabjahan	put	•	•			•••	19	1,913	1,932
P ilibb#		•		•		•••	1	287	288
Cawnpur		•				799	154	696	1,649
Fatebpur			•			1,867	•••	2,061	3,928
Bånda	•	•	•	•	•••	25,132	•••	638	25,770°

Distribution of the Arakhe according to the Consus of 1891 -contd.

						SUB-CA	lstes.		
I) ist	BIOT.			Ohobdar.	Mal.	Paras- rami.	Others.	TOTAL.
						2,334	•••	149	2,483
Hamirpur	•	•	•	•		2,071		432	2,503
Allahâbâd	•	•	•	•			•••	8	8
Jhānsi	•	•	•	•	:::	•••	•••	1	1
Mirzapur	•	•	•	•		•••	•	250	250
Gorakhpur		•	•	:		•••	•••	8,539	8,589
Basti	•	•	•	•		•••	•••	24	24
Azamgarh	•	•	•	•		•••	•••	12	19
Tarâi	•	•	•	•		400	481	595	1,076
Lucknow	•	•	•	•		•••	1,733	624	2,357
Un a o	•	•	•			•••	5,181	1,251	6,482
Sitapur	•	.*	•			•••	19,027	6,599	25,626
Hardoi	•	•	•				•••	9	8
Kheri	•	•	·			•••	•••	1,927	1,927
Gonda		• •	: .		1			1	1
Partå bgar	u.	To	TAL		880	32,203	26,760	21,231	80,574

Âshiqân.—(Literally "lovers"). A branch of the Madâri (q. v.) Muhammadan Faqîrs.

Distribution of the Ashigan according to the Census of 1891.

DISTE	ICT.			Number.	Dist	BIOT.		Number
Muzaffarnagar Bulandshahr	•	•	•	18 59	Cawnpur Allahâbâd Ghâzipur		•	35 2 121
Mathura Agra Farrukhabad Mainpuri Etawah Etah Bareilly Budaun	•		•	163 15 12 36 735 108	Gorakhpur Azamgarh Sitapur Hardoi Kheri Gonda Bahråieh		•	197 111 5 854 188 1
Moradabad Shahjahanpur Pilibhit	•	•	•	881 196		Total	•	2.722

Atishbas.—(Atish, "fire," bds, bdkhtan or basiden "to play".) Also known as Hawaigar or rocket-maker—the maker of fire-works. The variety of fire-works made is very great: the chief are the grenade (andr), the rocket (maktdbi, hawai), and the squib (chackhwadar). The trade is a fluctuating one, as fire-works are chiefly in demand about the time of Hindu marriages in May, June, and hardly any are used between the Muharram and Chehlam, when Muhammadans do not marry. The caste is purely occupational, and all are Muhammadans.

Distribution of the Atishbaz according to the Census of 1891.

Disti	RICT			Number.		Number.			
Sah å ranpur	•		•	1	Benares	•		•	33
Muzaffarnagar		•	•	12	Jaunpur	•	•		134
Aligarh .		•	•	. 9	Gorakhpur	•	•	•	4
Farrukhåbåd	•	•	•	8	Azamgarh		•	•	2
Etah .		•	•	1	Råe Bareli	•	•		17
Bareilly .	•		•	1	Sultanpur		•	•	37
Morâdâbâd		•	•	43	Partabgarh		•	•	92
Cawnpur				1					
Fatebpur		•		28					
Allahābā d	.•	•		111		Тста	L		534

Atît'.—(Sanskrit, Atîta—"past, gone by".) A term of rather vague significance, but usually regarded as synonymous with Sannyâsi. Some who are known as Sannyâsi Atîts are regular ascetics. The Gharbâri or house-holders have abandoned the celibate life and marry. They marry usually at the age of seven or eight. Widow marriage is not allowed, but it is understood that the widows of the caste very often leave the family and form irregular connections. Concubinage is allowed.

2. Atîts are Saiva Hindus, and worship Mahâbîr, Mahâdeva and Bhairon Nâth. Their priests are Brâhmans. At Mirzapur they

¹ Mainly based on a note by Pandit Ramgharib Chaube.

put some fire into the mouth of the corpse and throw it into the Ganges. The death impurity lasts ten days, as in the case of high caste Hindus. They do not feed Mahapatras after a death, but Dasnamis. Many of them are cultivators and some hold patches of rent-free land which have been granted to them by land-holders. They wear clothes dyed in ochre (geru), and carry a rosary of rudrakeka beads. Brahmans, Kshatriyas and Vaisyas will not eat either kackchi or pakki from their hands; Kahars and Nais will do so. Brahmans will, however, take water from them. They do not use spirits or flesh. Other people salute them by Namo Nardyan; and they use the same form of salutation among themselves.

Audhiya.¹—A tribe found in the Fatehpur District. They are known as Audhiya or Audhya, Ajudhyabâsi or Avadhapuri, and take their name from the city of Ajudhya, in Oudh. They prefer the title of Ajudhyabâsi, or residents of Ajudhya; by outsiders they are usually called Audhiya, or "Oudh men." They claim to be really Banyas, and say that they emigrated from Ajudhya; but they have no means of fixing the time of their arrival in Fatehpur. One tradition is that their movement was connected with the expedition of Râma Chandra against Lanka or Ceylon.

2. They are divided into two classes—Unch or "high," and
Nich, or "low." The former are those of
pure blood; the latter, the descendants of a
woman of another caste, taken as a concubine. These two classes
are practically exogamous. Besides these they have no other exogamous sub-divisions, the only other restriction on marriage being
that they do not receive brides from a family to which they have
already given a daughter in marriage, at any rate until all recollection of the relationship has been lost.

3. A tribal council sits for the transaction of business

Council. with the caste. A chairman (sarpanch) is appointed for each meeting.

4. The marriage rules agree with those in force among high caste Hindus. The number of wives a man may have is restricted to two. If a girl is detected in immorality before marriage, she is permanently excom-

¹ Based on notes by Munshi Niyaz Ahmad, Head Master, High School, Fatchpur; also, see Report, Inspector-General, Police, N.-W. P., 1868, pp. 42, 46, 111; idem, 1869, p. 128; Gasetteer, N.-W. P., VIII, Part III, page 44; note of Mr. D. T. Roberts, Police Commission Report, 1890.

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municated, and her parents are also put out of caste until they give a tribal feast. Some money is paid by the relations of the bride to those of the bridegroom; but there is no fixed price. A married woman can be turned out by her husband on proof of adultery. Only the children of the regularly married wives inherit their fathers' estate.

5. In the fifth month of pregnancy the ceremony of Panchwasa is celebrated on a day selected by a Birth ceremonies. Brâhman. Friends are invited, and the relatives of the woman bring her presents of clothes and sweetmeats. The woman is seated inside a holy square marked out on the ground with flour by a Brahman. The barber's wife pares the nails of all the women present, and after colouring the soles of the woman's feet with lac-dye (mahdwar) puts some red lead (sendur) in the parting (mdng) of her hair. Her mother, if she be alive, or if not, some senior woman of the family, fills her lap with rice and sweetmeats. She is then dressed in a new suit of clothes in the presence of the women and officiating Brahman. On the next day the clothes are taken off and put away carefully for use when the sixth month (chhahmdsa) and seven months' ceremony (satudsa) are performed. At these ceremonies rice-milk is cooked, and the woman is fed with it. The caste men are feasted, Brahmans fed and paid, and the whole day is spent in merry-making. The sweeper or Chamar midwife attends the woman for three days after delivery; then her relatives and the wife of the barber nurse her for a month. Un the third day after delivery the mother is bathed at a time fixed by the advice of a Brahman. On the sixth day is the Chhathi, when tn: mother, dressed in the clothes she wore at the Panchadsa ceremony already described, is seated in a sacred square made of flour by the Brahman, and she, with her husband's younger brother (dewar), is fed on choice food placed inside the square, at the four corners of which lighted lamps are placed. After this the relatives are feasted and the night is spent in merriment. During this ceremony some rude marks supposed to represent Chhathi or Shashti, the protectress of children, are made on the wall of the room (sobar) in which the woman was delivered; and near the figures is placed an earthen vessel full of water, covered with a saucer, on which a lamp is lighted. The mother and child are taken in there for the night and left there alone, these arrangements being supposed to be a protection against all kinds of demoniacal influence. The only

special rule about twins appears to be that it is unlucky to take anything from their hands.

- by the ear piercing ceremony (kanchhedan), is as follows:—The pair who are about to adopt a son sit on a wooden seat (patta) inside a sacred square (chauk) made by a Brahman on a lucky day selected by him. The parents of the boy about to be adopted, or, in their absence, his nearest relatives, place him in the lap of the person adopting him. The Brahman then worships an earthen water vessel (kalsa), drums are beaten, and alms distributed to the poor. The ceremony ends with a tribal feast.
- 7. In the betrothal ceremony the father or other near relative of the girl visits the bridegroom and secretly presents him with some money. After this, on a day fixed by a Brâhman, the father of the girl sends by a Brâhman or barber some sweetmeats, clothes, rice, betel and money, and these are laid before the boy in the presence of his kinsfolk. The barber is then given a present and dismissed. The acceptance of these presents ratifies the engagement.
- 8. The actual marriage ceremony is of the normal type. It begins with the reception (agwdni) of the party of Marriage. the bridegroom as they approach the house of the bride. At the door two women stand, each with a water pot (kalas) on her head. Sharbat mixed with bhang, known as mirchwdn, is distributed, and the boy being seated on a stool (patta), the "door worship" (dudr-puja), and the worship of Ganesa are performed. The boy is seated in a sacred square (chauk) made of flour by a Brâhman, and near him is placed a water vessel surmounted by a lighted lamp, while the Brâhman recites sacred verses. After this the father or other near relative of the bride makes a present of money, cattle, clothes, ornaments, etc., to the bridegroom. Then follows the bhanwar, or perambulation round the sacred fire, which is done in the usual way. Poor people, however, do not go through all this elaborate ritual. The father of the bride and his friends take her' to the house of the bridegroom, where he goes through the ceremony of panu-paja or "the worshipping of the feet" of the bridegroom, and this is the binding observance.

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- died of drowning or other accident, cholera, poison, small-pox, or leprosy, the regular death ceremony (kriya karma) is not performed. In such cases the observance is known as Narayana bala. The corpse is at once consigned to the Ganges, and within a year a Mahâbrâhman is paid to make a representation of the deceased in gram flour, upon which the regular rites are performed. One Brâhman is fed at the end of each month, and six at the close of the sixth month. When the anniversary of the death comes round, twelve Brâhmans are feasted. The spirits of ancestors who have died childless are propitiated in the same way, and in some cases the relatives employ a Brâhman to go to Gaya and perform the regular *rraddha*.
- 10. Their tribal deity is Devi. Once their children began to die, and they prayed to the goddess to save them; she heard their prayer, and since then she has been held in honour. If possible they make a pilgrimage to her shrine at Calcutta. Their family priests are Kaunaujiya Brâhmans, who suffer no degradation by serving them.
 - 11. They will eat with no one but a member of the caste, and object to touch none but a sweeper or Chamâr.
- 12. The Audhiyas are well known as a dangerous criminal tribe. They deal largely in counterfeit coin and Occupation. false jewelry: they never commit crimes of violence. They wander over Northern India as Faqîrs, their journeys commencing generally in June and ending in April; but they are sometimes two or three years away. It is said that if a member of the caste is imprisoned he is excommunicated. They bring home cash only, and dispose of the plunder to agents at different large cities. In the districts where they reside they are perfectly well behaved. They are well-to-do, and to all appearance respectable in their habits. Their women are well-dressed, with plenty of ornaments on their persons. They have no apparent means of support. They neither cultivate land nor trade; and all that appears on the surface is that most of the men and boys go off after the rains and return at the end of the cold weather. If asked how they support themselves, they reply, by begging. Convictions have been obtained against them at Jabalpur, Benares, Patna, Mongir,

Calcutta, Gwalior, Sâgar, Murshidâbâd and Nadiya. They are not under the Criminal Tribes Act, but special Police have been quartered on them in Fatchpur. These have recently been removed. In 1890 there were ascertained to be 375 Audhiyas resident in Cawnpur, and 159 in Fatchpur. The majority of the adult males continue to absent themselves from time to time for the purpose of thieving and uttering false coin in distant places. The Audhiyas are not shown separately in the last Census returns, in which they have probably been included with the Ajudhyabâsi Banyas.

Awadhût.—(Sans. Avadhûta "discarded, rejected.")—A Saiva sect who practise celibacy and make their living by begging. They wear as little clothes as they can, and let their hair (jata) grow long. They crouch over a fire in cold weather. Their life is one of the hardest led by mendicants of this class.

Azâd.—A Persian word signifying "free, uncontrolled," connected with the Sanskrit jāta, a class of Muhammadan Faqîrs, so recorded at the last Census. There are two classes of Muhammadan as etics, the regular or Ba-shara, who follow the rules of Islâm as regards praying, fasting, alms-giving and pilgrimage; and the irregular or Ba-shara, who, though nominally Musalmâns, do not accommodate their lives to the principles of any religious creed. The former are known as Sâlik, or "travellers," and the latter as Âzâd, "free," or Majzûb, "abstracted." Dr. Herklots says that the regular Âzâd class "shave their beards, moustaches, eye brows and eyelashes; in short, the hair in every part of the body, and lead lives of celibacy. They have no inclination for reading prayers daily. If they get anything to eat, be it good or bad, they partake of it. They have no fixed place of abode; the generality of them travel and subsist on alms."

¹ Qandn-i-Islam, 197.

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Distribution of the Ashd Fagire according to the Census of 1891.

	DISTRICT.					Dr	etriot.		Number.
Agra	•	•	•	•	5	Azamgarh		•	174
Farrukhát	Ad	•	•	•	27	Lucknow			255
Mainpuri	•	•	•		62	Unão .		•	113
Etawah	•	•	• ,	•	8	Råe Bareli			56
Etah	•	•	•	•	293	Sitapur			454
Shahjahan	pur	•	•	•	201	Kheri		•	49
Cawnpur	•	•		•	2	Bahraich			93
Fatebpur				•	10	SultAnpur	• •		201
AllahAbAd	•		•	•	223	Partabgarh			. 78
Jålaun	•	•		•	1,188	Bârabanki			890
Becares	•	•		•	29			ŀ	
Gorakhpui	٠.	•	•		19		TOTAL	-	4,430

В

Bachgoti.—A sept of Rajputs. Their story is thus told :-"After the defeat of Prithivi Råj by Shahabuddin Ghori, some Chaunâns, under Baryar Sinh and Kâns Râc, descendants of Chahir Deo, brother of Prithivi Råj, fled from Sambhalgarh, and wandering eastward, about 1248 A. D., settled at Jamwawan, in the Sultanpur District. Even here, however, they felt themselves unsafe while they continued to bear the name of their proscribed race, so they deemed it prudent to adopt another, to which they were equally entitled, and which they might own with equal pride. If they belonged to the stock of their four-handed predecessor, they also belonged to the gotra of their creative saint. They accordingly adopted the device of concealing their lineal beneath their spiritual descent." There has been some dispute as to whether they took their new name from Vatsa, who was the author of one of the hymns of the Rig Veda, and who was perhaps the same as the sage Vatsa, who, according to Manu,1 " when attacked, as the son of a servile mother, by the fire which pervades the world, burned not a hair by reason of his perfect veracity," or from the more celebrated Vasistha, who is the centre of a large cycle of Vedic and post-Vedic legend. The first theory is, however, the more probable of the two. A second version of this story is that Rana Sangat Dec. greatgrandson of Chahir Deo, had twenty-one sons. Of these the youngest succeeded his father, when he married a bride of the Tomar sept. and of the house of Jila Patan. The other sons sought their fortunes in other parts. Baryâr Sinh and Kâns Râê went to Mainpuri, and there joined the army of Ala-ud-dîn Ghori then starting from that place on an expedition against the Bhars, and thus found their way into Oudh. Both these accounts concur in attributing the advent of the Bachgotis into Oudh to Muhammadan influence; but the one declares that they were driven before the invaders, and the other that they were led by them. It is in favour of the first that it leaves a space of fifty-five years between Prithivi Râja and Baryâr Sinh, and thus accords with the common belief that the latter was a descendant of a brother of the former; it also

¹ Institutes, VIII, 161.

affords a possible explanation of the assumption of the name Bachgoti.

- 2. On the other hand there are grounds for casting doubt on the tale of Baryar Sinh's flight from Musalman persecution. In the first place, there is a suspicious silence about the doings of Baryar Sinh's ancestors during the fifty-five years interval. Again, the independent legend of the Palwars asserts that they settled in the Faizâbâd District in 1248 A.D., the very year that Baryar Sinh is said to have come to Oudh, and yet there is no pretence that they rendered themselves particularly obnoxious to the Musalmans. Nor were the Palwars the only settlers contemporary with the Bachgoti; the twelfth century, if clan traditions be believed, witnessed numerous Kshatriya emigrations into Oudh, and it is impossible to conceive that they sought refuge from Muhammadan tyranny, for governors of that creed had been established in the Province since very soon after Prithivi Raja's overthrow. Least of all, moreover, was the spot selected by Baryar Sinh calculated to secure that end, for Jamwawan lay within a mile or two of Kathot, which is said to have been made the head-quarters of a Musulman officer simultaneously with the reduction of Sultanpur. On the whole it seems more probable that Baryar Sinh was the friend of the Musalmans rather than their foe. Shortly after his arrival at Jamwawan he chanced one day to be leaving the village accompanied by his servant, a Kahâr, when the latter perceived a serpent on the ground with a wag-tail (Khanjarit) perched upon its hood, and, unfortunately for himself, drew his master's attention to the fact. For the learned in such matters have pronounced this to be an infallible omen that the beholder will sooner or later wear a crown. And Baryar Sinh, indignant that a menial should be thus exalted. killed the Kahâr, and informed his brother, Kâns Râê, who left him in disgust, and then Baryar Sinh entered the service of Ram Deo, chief of the Bilkhariya Dikhits of Kot Bilkhâr, near Partabgarh, and marrying his daughter, and killing his son, Dalpat Såh, gained his dominions. 1
- 3. According to Sir C. Elliott,² the Bachgotis were, up to the time of Tilok Chand, the premier Râjas of Oudh, and had been vested with the right of affirming the title of each new Râja by affixing

¹ Sultanpur Settlement Report, 187, eqq.

² Chronicles of Unao, 69.

the sacred mark (tilak) to his brow. The two most conspicuous chiefs of the tribe are the Râja of Kûrwar and the Dîwân of Hasan-pur Bandhua. "The latter, notwithstanding his being a Musalmân, and hence called Khân-Zada, invests all the Râjas of Banaudha with the tilak. The Somabansi chief of Araur, the Bisen of Râm-pur, the Kânhpuriya of Tiloi, and Bandhalgoti of Amethi, would not be considered entitled to the privileges exercised by their ancestors without receiving it from his hands."

4. In Sultânpur they are said to take brides from the Bilkhariya, Tashaiya, Chandauriya, Kath Bais, Bhâlê Sultân, Raghubansi, Gargbansi; and to give girls to the Tilokchandi Bais, Mainpuri Chauhâns, Sûrajbansis of Mahul, Gautams of Nagar, Bisens of Majhauli and Bandhalgoti. Their gotra is said to be Vatsa. In Jaunpur they take girls from the Raghubansi, Bais, Chaupat Khambh, Nikhumb, Dhanmast, Gautam, Gaharwâr, Panwâr, Chandel, Saunak, Drigbansi; and give them to the Kalhans, Sirnet, Gautam, Sûrajbansi, Rajwâr, Bisen, Kânhpuriya, Gaharwâr, Baghel, and Bais. In Azamgarh they take girls from the Chandel, Karmwâr, Kâkan, Birwâr, Râthaur, and Udmatiya, and give them to the Bais, Kausik, and Gautam.

Distribution of the Backgoti Rajputs according to the Census of 1891.

DISTRICT.				Number.	Drag	Number			
Sahāranpur				1	Lalitpur	•	•		1
Meerut	•	•		1	Benares		. •		141
Agra .	•	•		1	Mirzapur	•	•	•	911
Bareilly	•	•	.]	2	Jaunpur	•	•	•	2,969
Budaun	•	•		75	Ghazipur	•	•	٠.	968
Moråd&båd	•	•		6	Ballia	•	•		7
Pilibhit	•	•		1	Gorakhpur		•		390
Cawnpur	•	•		. 8	Basti .	•	•		695
Bånda	•	•		41	Azamgarh	•	•		1,048
Allahábád		•		1,893	Lucknow				81

¹ Sir H. M. Elliot, Supplementary Glossary, s. v.

Distribution of the Backgoti Rajpute according to the Conous of 1891—oontd.

Di	STR	CT.		Number.	District. Number.
Unão .	•	•	. •	81	Bahraich 20
R& Bareli		•		797	Sultanpur 15,186
Hardoi		٠.	•	1	Partabgarh 8,644
Faizābād		•	•	1,949	
Genda	•	•	•	129	TOTAL 35,992

Bâchhil; Bâchhal.—A sept of Râjputs who are by one account said to derive their name from the Hindi backhna, "to distribute." According to General Cunningham1 they claim descent from Râja Vena, whose son was Virât, the reputed founder of Baribhâr or Virâtkhera, and whom he believes to be the same as Vîra Varma of the inscriptions. By another extraordinary feat of folk etymology they are said to have been a branch of the Pâsis, and to have derived their name from taking refuge in a garden (bdgh). According to a writer in the Oudh Gazetteer " " they are a possible link from the hoariest traditions of Indian antiquity to a middle-age period, which has been fairly chronicled, and, lastly, to the complete annals of modern times. It is the more desirable to follow out the annals of this clan, first, because it is one of the very few in Oudh which does rightfully claim an antiquity equal to that of English noble families which came in with the Conqueror; and, second, because its surviving members, though respectable, are too poor to purchase false genealogies, and so humble in the social scale as to render a fictitious pedigree of no value. Consequently they now relate only the real traditions of their ancestors. "....." In 992 A.D. a local chief, named Låla, governed at Garh Gajana, or Ilahabās, near This place is 16 miles south-east of Pilibhît, on the banks of the Katni rivulet. In fact, all the capitals of the Bâchhil clan-Barkhar, Nigohi, Garh Gajana, Kâmp, on the Sârda-are within a few miles of each other: two in Shahjahanpur, west of the Gunti, and two in Kheri, east of the old river. We know nothing of Lala or his race, except from the inscription which he caused to

¹ Archaelogical Survey, I., 352, sq.

² II., 289, sq.

be cut, and the coins which are still to be found. The Bâchhils were an enterprising race in those days; they were Hindus in faith; they worshipped Vishnu under the boar availara; they had a coinage, both in silver and gold, many specimens of which have been found near their old capitals on the Katni. It seems, too, that their dynasty was of sufficient intelligence and energy to construct no less than two canals, about a hundred miles in length: one of them is still navigable, the other has somewhat silted up."

2. General Cunningham says :- "It is admitted by every one that the Katehriyas succeeded the Bachhils; but the Katehriyas themselves state that they did not settle in Katchar till A.D. 1174. Up to this date, therefore, the Bâchhil Râjas may be supposed to have possessed the dominant power in Eastern Rohilkhand, beyond the Râmganga; while Western Rohilkhand was held by the Bhidar, Guâla, and other tribes, from whom the Katehriyas profess to have wrested it. Gradually the Bâchhils must have retired before the Katehriyas, until they had lost all their territory west of the Deoha or Pilibhît river. Here they made a successful stand, and though frequently afterwards harried by the Muhammadans, they still managed to hold their small territory between the Deoha river and the primeval forests of Pilibhit. When hard pressed they escaped to the jungle, which still skirts their ancient possessions of Garh Ganjana, and Garh Khera. But their resistance was not always successful, as their descendants confess that some 300 or 400 years ago, when their capital, Nigohi, was taken by the King of Delhi, the twelve sons of Râja Udarana, or Aorana, were all put to death. The twelve cenotaphs of these princes are still shown at Nigohi. Shortly after this catastrophe, Chhavi Râna, the grandson of one of the murdered princes, fled to the Lakhi jungle, where he supported himself by plundering. But when orders were given to exterminate his band, he presented himself before the King of Delhi, and obtained the district of Nigohi as jagir. The gotracharya of the Bâchhil Râjputs declares them to be Chandravansis, and their high social position is attested by their daughters being taken in marriage by Chauhans, Rathaurs, and Kachhwahas. The race is even more widely spread than the Gangetic Bâchhils are aware of, as Abul Fazl records that the port of Arâmrâj, in the peninsula of Gujarât, is a very strong place, inhabited by the tribe of Bachhil. Of the origin of the name nothing is known, but it is probably connected with backhua 'to select or choose.' The title

of Chhindu, which is given in the inscription, is also utterly unknown to the people, and I can only guess that it may be the name of one of the early ancestors of the race."

- 3. At the same time the traditions of some members of the sept do not bear out their claim to noble lineage. Thus, in Azamgarh, they assert that they are the descendants of a Råjbhar. In Shåhjahånpur they fix their emigration at the time of Jaychand, of Kanauj, and they possibly settled prior to all other Thåkur clans, except the Kåsib. In Bijnor they claim to be of Sombansi origin, and to have replaced the Gûjars. In Mathura, the Sisodiyas of impure origin, who are called Gaurua, are designated Påchhal from the Bachhban at Schi, where their Guru always resides. They say that they emigrated from Chithor 700 or 800 years ago, but more probably after Alâuddin's famous siege in 1303 A. D.³
- 4. In Sîtapur the Bâchhals give brides to the Gaur and Tomar septs, and take girls from the Janwârs. In Kheri they marry their sons to girls of the Gaur, Nikumbh, Janwâr, Ahban, Pramâr, and Kâsib septs: and their daughters marry with the Râthaur, Bhadauriya, and Kachhwâha.

Distribution of the Backhal Rajputs according to the Census of 1891.

Total
10
13
125
1,782
402
1,916
198
643
904
111

¹ Settlement Report, App. I., 2 A.

² Settlement Report, 59.

³ Growse, Mathura, 12, 856

BÂCHHIL.

Distribution of the Backhal Rajputs according to the Consus of 1891—sontd.

Ď	DISTRICT.				Hindus.	Muhammadans.	TOTAL
Etah .	28						252
Bareilly .					431		431
Bijner .					74		74
Budaun .		•	•		2,341	•••	2,341
Morâdâbâd	•			.	185	•••	185
Sh āhjahā npur					7,794	119	7,913
Pilibhit	•				298		293
Cawnpur .					28	•••	28
Fatchpur .	•				31	•••	31
Allahâbâd .					5	1	6
Jâlaun .		•.	•	·.	8		8
Benares .		•			1		1
Jaunpur .	•	•			•••	90	90
Tarâi .		•	•		6		6
Gorakhpur	•	•	•		•••	70	70
Lucknow .			•		205		205
Unão .		• .	•		390		39 0
Råå Bareli		•			749	109	858
Sitapur .					2,285	267	2,552
Hardoi .					1,287	30	1,817
Kheri .		•	•		1,496		1,496
Faizābād .					•••	264	264
Gunda .					1		1
Bahråich .	•	•		\cdot	282	22	404
Bultånpur.		•			129	1	130
Partábgarh					657	1	658
Barabanki .		٠.	•		611	62	673
		Ton	AL.	. [25,422	1,364	26,786

Badhak; Badhik.—(Sans. Fadhaka, a murderer.)—A vagrant criminal tribe of whom the last census shows only a small number in Mathura and Pilibhit. But there can be little doubt that these returns are incorrect, or the present Badhiks have been classed in some other way. They appear to be closely allied to the Bâwariyas and Baheliyas. According to the earliest account of them by Mr. Shakespeare 1 they were originally outcastes of Musalmân as well as Hindu tribes, the majority, however, being Râjputs.

2. Of the Gorakhpur colony Mr. D. T. Roberts writes in a note prepared for the recent Police Commission:-The Gorakhpur Colony. "The notorious dakaits known as Badhiks were suppressed like the Thags by the capture and imprisonment of all their leaders. This done, a colony of them was settled on waste land belonging to Government in the Gorakhpur District in 1844. They evinced for a long time the greatest repugnance to honest work, and even now a good portion of the lands held by them are sublet at higher rates to other castes. The larger proportion of their holdings are let at very low rates, but some land is taken up by them at the current rates of the neighbourhood. The net profits of the estate on which they are located are paid over to the family of the original dakait leader. Surveillance, which at one time may have been very strict, has been much relaxed of late years, but there is a constable or two posted over them; a register is kept, and they require permission from the Magistrate before they can leave the District. Dakaiti has long been given up by them, or rather was never resumed at the colony. In 1871 the Deputy Inspector-General of Police visited them, and found the colony in a very backward state. In consequence of his representations the District authorities began to take more interest in them, and they have been fairly well looked after since. The number then was 209, and the Deputy Inspector-General remarked :- "There is little doubt the tribe carries on thieving, but no cases for some time past have been brought home to them." Twenty years later, it may be said, that they are not even suspected of thieving. Though not a very advanced or industrious community, they may now be instanced as a case of successful repression and reformation. Their number has not increased since 1871, and was, in 1890, 203 in all. One of their chief offences in the Gorakhpur colony used to be illicit manufacture of spirits.

¹ Asiatic Researches., XIII., 282.

3. One of their specialities used to be disguising themselves as Bråhmans and Bairagis and associating with Methods of crime. pilgrims returning from the Ganges, for whom they used to perform mock religious ceremonies, and then stupefy with datars or thorn apple, and rob.1 Their special deity is Kâli, to whom they offer goats as the Bâwariyas do. They eat game and vermin, such as foxes, jackals, and lizards. They believe that the use of jackal meat fortifies them against the inclemencies of winter. They were in the habit of making plundering expeditions, and before starting, shares in the expected booty were allotted, a special share being given to the widow and children of any person killed or dying during the expedition. A writer in the Asiatic Journal 3 states that after the sacrifice they used to pray, "If it be Thy will, O, God! and thine, O Kali! to prosper our undertaking for the sake of the blind and the lame, the widow and the orphan, who depend on our exertions, vouchsafe, we pray thee, the cry of the female jackal on our right." One of the most famous exploits of Badhik dakaits was the murder of Mr. Ravenscroft, the Collector of Cawnpur, of which Colonel Sleeman gives an account.

4. There can be very little doubt that the tribe is of mixed origin, and is on the same grade as the Kanjars, Sânsiyas, and similar vagrants. It constitutes, in fact, a sort of Cave of Adullam for the reception of vagrants and bad characters of different tribes.

Distribution of b	Badhiks	according	to the	Census	of	1891.
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District.								Number		
Mathura .		•	•	•	•	•	• :			79
Pilibh í t .				٠.						46
orakhpur .	• ·	•.				•	•	• .		1
			•				Tor	A L	. [126

Bâghbân.—(Persian, a gardener.)—A class of cultivators in the Kheri District who grow vegetables. They are practically the same

¹ Report, Inspector-General, Police, N. W. P., 1869, page 121, aqq.

² People of India, III., 113.

^{9 3}rd S. I., 467, agg : III., 186, agg.

⁴ Journey through Oudh, I., 112.

caste as the Kâchhi (q. v.) and the Murão. They claim to have three endogamous sub-castes—Kâchhi, Murão, and Sâni, the last being derived from the Hindi sanna, to mix up, used in connection with their careful preparation of the soil. Their manners, customs, religion, etc., correspond in every way with those of the Kâchhis.

Baghel.—(Sans. Vydghra, a tiger.)—A sept of Râjputs. Colonel Tod 1 calls them "the most conspicuous branch of the original Solankhi stock." The traditional history of the sept has been written by Måharåja Raghu Råj Sinh, of Rîwa, the most famous modern representative of them, in a book known as the Bhakt Måla. From this it would appear that their original Guru was the famous Kabîr Dâs. He once went to Gujarât to make a pilgrimage to the Western Ocean. At that time Solankha Deva was the Râja there. He was a member of the Solankhi clan. he was childless, he prayed to Kabîr to grant him offspring. The saint heard his prayer, and promised him two sons, one of whom would have the appearance of a tiger. This was Vyaghra Deva. The priests advised the Râja to throw his son into the ocean, as he was unlucky. He followed their advice; but when Kabîr heard of this he ordered the Raja to bring him back. He did so, and Kabîr announced that the sept would be called after his name. Vyåghra Deva was also childless; but he, too, was blessed with a son through the intercession of Kabîr. His name was Jay Sinh, and he, with the permission of his grandfather, Solankha Deva, collected an army and commenced a career of conquest. He marched to the banks of the Narbada, and occupied what was known as Gorha Desa. and married his son in the Bais family of Dundhiya Khera. His successors, Karan Sinh and Kesari Sinh, carried on his conquests, and the last overcame a Musalman Nawab, and occupied Gorakhpur. Then followed Malar Sinh, Sarang Deva, and Bhîmal Deva. His son, Brahm Deva, came in contact with the Gaharwars. His most powerful successor was Bîr Sinh, who is said to have had a hundred thousand horsemen. When he conquered Prayag or Allahabad, the people called in the Musalmans. The Emperor marched to Chitrakût, where the Raja met him. The Emperor asked him why he interfered with his people. He answered, -" The Kshatriya needs a place to live in. He troubles those who trouble him." The Emperor was p'eased with his bravery, and recognized his son, Bîr Bhân, as Râja. He gave him

^{&#}x27; Annals, I., 105, sqq.

the blessing :-- "Subdue twelve Rajas and live in Bandhugarh." Bîr Sinh extended his conquests towards the south, and reached the Tons. He gained Ratanpur as dowry for his son from the Kachwaha Raja of that place. Bir Sinh made over his kingdom to his son, Bîr Bhân, and retired to Prayâg, where he died. Thus the kingdom of Riwa came into the hands of the present ruling family. General Cunningham1 fixes the emigration of the Baghels to the -upper valleys of the Son and Tons between 580 and 683 Sambat (523, 626 A.D.), where they succeeded the Chandels, Kalachūris, Chauhâns, Sengars, and Gonds. In Farrukhâbâd they trace their origin to Mådhogarh, and fix their settlement in the time of Jaya Chandra, of Kanauj, which is also the story as told by Abul Their original head-quarters was at Anogi, in Pargana Kanauj, under Harhar Deva, and his son, Harbans. Their property was acquired during the conflict between the Nawabs of Farrukhabåd and Oudh, and the Marhattas, and their estates fell into two divisions, Tirwa and Thatiya. The latter Raj was confiscated early in the century owing to the opposition of Chhatar Sal to the British.

- 2. They give their name to Baghel-khand or Rîwa. The name of their eponymous hero, Vyâghra Deva, is probably a comparatively recent tradition, and the title is possibly totemistic, as, according to Captain Forsyth,³ they claim descent from a tiger, and protect it whenever they can.
- 3. Mr. Ricketts 'gives a bad account of the tribe in Allahâ-bâd:—"The most notorious gang of dacoits, which for generations has infested the south of Allahâbâd, is of this clan; and this claim of consanguinity with the Mahârâja of Rîwa has ensured their constant protection in his territories; and certainly the savage nature of the prototype of their race has pervaded the acts of these noted robbers. Each of their feats has shown the extremes of craft, treachery, and the meanest cowardice. When armed and in numbers they have murdered the single and unarmed; they have beaten women and killed children."
- 4. The Baghels, south of the Jumna, usually give brides to the Parihâr and Gaharwâr septs; and take wives from the Bais, Gautam, and Gaharwâr.

¹ Archalogical Reports, XXI., 108, sqq.

<sup>Settlement Report, page 12.
Highlands of Central India, page 278.</sup>

⁴ Census Report, N.-W. P., 1865, I., App. B., 129.

Distribution of the Baghel Rajpute according to the Census of 1891.

Dies	District.		Number.	umber. District.				
Farrukh á b á	d			2,381	Lalitpur			30
M ainpur i		•		128	Benares			40
Etāwah		•		187	Mirzapur			503
Etah .	•	•		26	Jaunpur	•		10
Cawnpur		•		236	Ghāzipur			114
Fatchpur	•	•		77	Ballia .			251
B ā nd a .	•	•		·J,017	Gorakhpur			1,350
Hamirpur	•			24	Basti .			441
Allahåbåd	•			1,619	Azamgarh			21
Jalaun .		•		24	Partabgara			291
						TOTAL		8,76€

Baheliya 1.—(Sans. Fyddha, "one who pierces or wounds," "a hunter." Root, Vyddh, "to pierce").—A class of hunters and fowlers. The Puranik tradition is that the father of the tribe was a barber, and the mother an Ahir of bad character. In Bengal, according to Mr. Risley," "they insist on their title to be considered Dusådhs, and in Bengal, at any rate, the Baheliya and Dusådh eat and smoke together, and though they do not intermarry, behave generally as if they were branches of the same stock." This does not seem to be the case in these Provinces, where they usually call themselves a sub-caste of Pasis. Some Baheliyas in the western districts have a tradition that they are of Bhil descent. They say that they came from Chitrakût, in Banda, under their ancestor, the famous Vâlmîki, and were named Baheliyas by Krishna at Mathura. The Aheriyas, as will be seen by their account of themselves given in the article on that caste, profess to be identical with the Baheliyas. They are probably a relic of some non-Aryan tribe, which still adheres in a great measure to the primitive occupation of

¹ Principally based on enquiries made at Mirzapur: a few notes on the Oudh branch of the tribe have been contributed by Babu Sanwal Das, Deputy Collector, Hardoi.

^{*}Hindu Tribes and Castes, I., 858.



BAHELIY V.

hunting, bird trapping, and collecting jungle produce. The Mirzapur legend of their origin tells that Râm Chandra in his wanderings once came across a stag of golden colour which was really Marîcha, the Râkshasa, the minister of Râvana. Râm Chandra pursued the animal, which escaped. In his anger the hero rubbed his hands together, and out of the dirt (mail) thus produced created a man, whom he appointed his chief hunter. From him the tribe of Baheliyas are descended.

2. The Census returns give as the main sub-castes the Pâsi, in Mirzapur; the Chandel and Sribastab, in Internal structure. Gorakhpur; the Lagiya and Rukmaiya, of Gonda; the Chhatri and Sribastab, of Bahraich, and the Bhongiya. of Partâbgarh. The Baheliyas of the eastern districts name seven or really eight éndogamous sub-castes-Baheliya; Chiryamâr or "bird-killers" (chirya = "a bird," marna = "to kill"); Karaul, whose speciality is said to be stalking animals under cover of a tame ox used as a decoy. Mr. Sherring 1 treats them as a separate caste and describes them as possessing five sub-castes :- Purabiya, or Eastern ; Hazâri or Hajâri, "commanders of a thousand men;" Uttariya, or "Northern;" Koireriya, who are connected with the Koeri tribe, and Turkiya, or the Muhammadan branch. All these sub-castes are endogamous. Next, among the Baheliya proper, come the Kotiha, who are said to derive their name from being attendants at some king's palace (kot): the Bâjdhar or falconers (bdz="a falcon," dharna = "to hold"; the Turkiya, or Muhammadan branch, and the Sûrajbans or "descendants of the sun," who say they take their name from their original settlement, a village called Sûrajpur Bahlela. To these are sometimes added the Maskâr or providers of meat (Manskara) or, as the word is sometimes pronounced, Miskår, a corruption of Mîr Shikår, "a chief huntsman." All the Mirzapur Baheliyas speak of Oudh as their original habitat. The Oudh Baheliyas give three sub-castes which are endogamous-Raghubansi, Pasiya, and Karaul.

3. Their tribal council (panchdyal) is presided over by a hereditary chairman known as Sakhi, "the person who gives testimony." They, as usual,

¹ Hindu Tribes and Castes, I., 348.

² There is a tradition at Chunar that Akbar garrisoned the fort with a body of Baheliyas under a Commander known as Hazari. The descendant of the last Hazari of Chunar is now a runner in the Government Tahsil.

decide on cases of adultery, seduction, and breaches of caste rules regarding food, etc. Offences, when proved, are punished by a fine ranging from five rupees down to paying for the tobacco consumed by the clansmen at the meeting. Now-a-days the refreshment served round at the meetings of the council is what is called mirchudn, a mixture of bhang, chillies, sugar, and water. This has been recently substituted for liquor, either through some idea of teetotalism, or, as others say, on account of the poverty of the caste.

4. The sub-castes already named are endogamous, and they observe, in the eastern districts, the ordi-Marriage rules. nary formula of exogamy, which prohibits marriage in one's own family, or that of the maternal uncle or father's sister, as long as relationship is remembered. In Oudh they will not give a bride to a family in which, within the memory of man, a son has been married. A man cannot have two sisters to wife at the same time, but he may marry one sister on the death of another. Sameness of occupation and the use of, or abstinence from, wine are carefully regarded in forming marriage connections. A man can take a second wife in the lifetime of the first wife provided the council give permission; but this is not usually granted unless she is barren or incapacitated by some disease from cohabitation. If an unmarried girl is detected in an intrigue, her parents are fined five rupees, and have to feast the clansmen. Girls are usually married at the age of seven or eight. The negotiations are conducted by a Brahman and barber. Once concluded, no physical defect is a sufficient cause for the annulment of a marriage. Wives can be put away by order of the council for adultery; but if the paramour be a member of the tribe, the offence is usually condoned by a money fine. Widows can marry by sagdi, but such marriages are generally made with widowers. The only ceremony is eating with the relations of the woman and making her put on new clothes and jewelry provided by her future partner. On his return home with his bride he is obliged to feast his clansmen.

5. During pregnancy an old woman of the family waves a pice or a handful of grain round the head of the patient and vows to present an offering to a deified ghost called Kâlu Bîr, and Niman Parihâr, who is one of the quintette of the Pânchonpîr, and is supposed to have some special connection with the use of spirituous liquors. The woman is attended by the Chamâin midwife, who cuts the cord and buries

it outside the house. At the entrance of the delivery room a fishing net, a branch of the thorny bel tree (Aeyle marmelos) and the family pestle are placed to keep off malignant spirits; and a fire is kept lighting there during the period of impurity with the same object. They have the usual dread of menstrual impurity common to all these races. On the day her child is born the mother gets no tood, except a mixture of ginger and coarse sugar mixed up in water. From the next day she receives her usual food. Those who have lost their children get the baby's ears bored before it leaves the delivery room. On the sixth day is the Chhathi, when mother and From this time the place of the midwife is child are bathed. taken by the barber's wife, who attends till the twelfth day, when the barahi ceremony is performed. The house is plastered and the earthen vessels replaced. The nails of the mother and all the family are cut, mother and child are bathed, and the clansmen are feasted on wine and cakes (pari). When the mother first visits the well after her confinement she bows down to it and offers fried gram (ghughuri) on the platform, which she also marks with a little red lead, a practice which may be a survival of some form of sacrifice. human or animal. If the child is a boy the midwife receives four annas and two sers of grain: for a girl, two annas and the same amount of grain. They so far practise the couvade that the husband does not work on the day his child is born. The original motive has been forgotten, and the explanation given is that he does so to express his joy at his wife's safe delivery. At the age of five or seven the child's ears are bored, and this is considered an initiation into caste: after this the child must observe the caste regulations regarding food.

6. The marriage ceremonies are of the ordinary low-caste type. A

Marriage ceremonies.

Bráhman is consulted as to whether the union is likely to be propitious (garna ganna). The betrothal is concluded by giving the bride's father a rupee or less to clench the bargain. Baheliyas appear invariably to marry their brides by the dola form, in which the ceremonies are performed at the house of the bridegroom. Some eight days before the wedding the bride is brought over to the bridegroom's house. Two or three days before the wedding day a pavilion (mánro) is erected, in the centre of which a ploughshare (haris), the stalk of a plantain tree and a bamboo are fixed. Under these are placed the family pestle and mortar and grindstone for spices. Besides these are placed a water

jar (kalea) covered with a saucer (parai) filled with barley and decorated with lumps of cowdung and splashes of red lead. The same evening the matmangar ceremony is performed in the usual way. The day before the wedding is the bhatwan, when the clansmen are feasted. On the wedding day the bridegroom is bathed, his nails are pared, and he is dressed in a red coat with a vellow loin cloth. He then parades on horseback through the village, and on his return sits down with his clansmen. At night he is called into the house, and he and the bride are seated in a square in a courtvard, when the bride's father washes their feet with water (paneopaia). The Brahman then recites the verses (mantra), and the pair worship Gauri and Ganesa. The bride's father, then taking some kusa grass and water, gives his daughter to the bridegroom (kanyaden). He next applies red lead to the parting of her hair: their clothes are knotted together, and they move five times round the centre pole of the pavilion, while parched maize is thrown over them (lawa parachhan). The pair go into the retiring room (kohabar), where his brother-in law's wife (sarhaj) plays jokes on the bridegroom by sitting on his back and refusing to release him until she receives a present. A lighted lamp with two wicks is placed there, and the bridegroom joins the two wicks together as an emblem of union with the bride. Next follows a feast to the clansmen, who return next day. After the marriage is concluded Kâlu Bîr and Parihar are worshipped. On the fourth day after the wedding. the bride and bridegroom, accompanied by the barber's wife, go to a neighbouring tank or stream and then drown the sacred water jar (kalsa) and the marriage festoons (bandanwar). On their way home they worship the old fig trees of the village, which are supposed to be the abode of evil spirits, with an offering of water and washed rice (achchhat). Some offer also sweetmeats and grain. The binding part of the marriage ceremony is the washing of the bridegroom's feet by the bride's father, and the rubbing of red lead by the bridegroom on the parting of the bride's hair.

7. When a man is dying he is taken into the open air and gold, Ganges water, and leaves of the tulasi (ocymum sanctum) put into his mouth. If these things are not procurable, curds and coarse sugar are used. Four men carry the corpse to the cremation ground, where the body is washed, shrouded in new cloth, and the hair shaved. It is then laid on the pyre, with the legs turned towards the south. The

next-of-kin walks round five times and burns the mouth with a torch of straw, and then fires the pyre. On their return home the mourners chew the leaves of the bitter Nîm tree, and pass their feet through the smoke of burning oil. Next day the Pandit gets the barber to hang a water jar from the branch of a pîpal tree. That day the clansmen are fed. The feast is known as "the boiled rice of milk" (didk ka The period of mourning is ten days, during which the chief mourner keeps apart, and always carries a water vessel (lo/a) and a knife to protect him from evil spirits. He cooks for himself, and, before eating, lays a little food outside the house for the use of the dead. He bathes daily and renews the water in the pot (ghant) hung up for the dead man. On the tenth day the clansmen assemble at a tank, shave, bathe, and throw the rice balls (pinda) in the water. The Mahabrahman receives the clothes and personal effects of the dead man, which he is supposed to pass on for his use in the next world. A feast to the clansmen concludes the period of mourning. They make the usual offerings to the dead (erdddha) in the first fortnight of Kuâr.

- 8. Baheliyas are seldom regularly initiated into any Hindu sect. Their clan deities, in the Eastern Religion. Districts, are Kâlu Bîr and Parihâr, who are worshipped at the Kajari festival, in the month of Sawan. To Kalu Bir a young pig is offered, and wine poured on the ground. Parihâr receives a sacrifice of fowls and cakes. In Oudh they worship Hardeo or Hardaur Lâla, the cholera godling. His offering consists of cakes, fruit, etc. To Kâlê Deo a goat is sacrificed, and a pig to Miyan. Men alone join in this worship. Parched grain and milk are offered to the household snake at the Nagpanchami festival. They respect the Sun and Moon, bow to them. but do not give them any special worship. The ordinary low village Bråhmans act as their priests at domestic ceremonies. They consume the animals they sacrifice, except pigs, from which most abstain. They have the usual Hindu festivals—the Phagua, Kajari and Dasami.
- 9. The women wear nose rings (nathiya), ear ornaments (karanSocial habits and phul), necklaces, wristlets (nharkana), arm
 ornaments (bdjn), and anklets (pairi, kara).

 Like other Hindus they give two names to their children. They
 swear by the Ganges, on their own heads, and on those of their sons.

 They believe in magic and witchcraft, but do not practise these

arts themselves. They will not kill a cow, monkey, or squirrel; they will not touch a Bhangi, Dom, Dhobi, or the wife of their younger brother or nephew. They drink liquor freely, and eat the flesh of fowls, goats, deer, and sheep, but not pork or beef. Men eat first, and women after them. They salute by the form pailags or the ordinary saldm; Brâhmans and Râjputs drink water from their hands; Banyas eat pakks cooked by them; Chamâre and other menials eat kachchi.

10. Their occu pation is hunting and trapping birds. Those who Occupation.

live by bird-catching are often known as Miskâr, said to be a corruption of mir shikâr "head huntsman," or maskar, "eater of meat." They have a most ingenious mode of trapping birds with a series of thin bamboos, like a fishing rod, on which bird-lime (lâsa) is smeared. This they push with great advoitness through the branches and leaves where a bird is sitting, and entangle his wings and feathers. They make excellent shikâris, and are noted for their skill in tracking game. Some work in the Mirzapur lac factories, and a few cultivate as non-occupancy tenants. They are a fine, active, manly race, but notoriously untrustworthy.

Distribution of Baheliyas according to the Census of 1891.

			Hin				
District.		Karaul.	Raghu- bansi.	Sûraj- bansi.	Others.	Muham- madans.	TOTAL.
Saharanpur	•	•••	•••	•••	2	•••	2
Muzaffarnagar		•••	•••	•••	•••	229	229
Meerut .	•	•••	•••		20	42	62
Bulandshahr	•	•••			38	12	50
Mathura .	•	•••		•••	199	12	211
Agra		354	80	•••	131		565
Farrukhâbâd		1,279	1,149	•••	655	21	3,104
Mainpuri .		753	414	•••	403	10	1,580
Etāwah	•	325	630	•••	332	1	1,288
Etâh • •	٠	•••	247	•••	47		294

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BAHELIYA.

Distribution of Baheliyas according to the Census of 1891 - contd.

		Hin				
District.	Karaul.	Raghu- bansi.	Sûraj- bansi.	Others.	Muham- madane.	Total.
Bareilly .			-	41	232	273
Bijnor .				31		31
Moradabad		•••		53	7	60
Shâhjahânpur	. 251	2,108		712		3,071
· Pilibhît .	.	870		132	116	1,118
Cawnpur .	2,482	33	5	456		2,976
Fatehpur .	. 1		132	162	•••	295
Bånda .			24	86	•••	110
Allahâbâd .	. 25	1	355	912	33	1,326
Jbansi .			4	40		44
jakun .				36		36
Lalitpur .	.]			17		17
Benares .	. 16			541	20	577
Mirzapur .	•			1,152	4	1,156
Jaunpur .				322		322
Ghâzipur .	. 11			80		91
Ballia				1		1
Gorakhpur .	2		223	1,222	2	1,449
Basti	.	56	422		205	683
Azamgarh .			. 30	256		286
Tarâi			•••	11	100	111
Lucknow .	. 19		226	501	176	922
Unão	•			151	143	294
Råå Bareli .				524		524
Sitapur .			31	866	18	915
Hardoi .			203	136	· 	339

Distribution of Baheliyas according to the Census of 1891 -concid.

			Hin				
District		Karaul.	Raghu-	Sûraj- bansi.	Others.	Others. Muham-madans.	
Kheri				•••	617	•••	617
Faizābād .				923	408		1,331
Gonda .		4	•••	86	956	171	1,217
Bahraich .		44	•••	615	1 310	106	2,075
Sultanpur .	•		***	571	582		1,153
Partabgarh .	•			1,186	1,264		2,450
Bårabanki .				262	237		499
Total		5,566	5,588	5,298	15,642	1,660	33.754

Baidguâr.—A small Muhammadan caste shown at the last Census only in Moradâbâd (173) and Pilibhît (247). The information obtained about them is not very precise; but there can be little doubt that they are an off-shoot of the Baid Banjâras. It is said that formerly the Baid followed the occupation of carrying grain on pack animals: while the Guâr used to make hemp matting (tât), and tend cattle. Since their conversion to Islâm they are known collectively as Baidguâr, but the two divisions do not intermarry. The Census returns give their sections as Baghâri, Chauhân, Mahrora, Nahar, Sadîqi, Shaikh, and Tomar.

Bairagi.—(Sans. Vairagya, "freedom from passion.")—A term applied to a sect of Hindu ascetics, which is often used in rather a vague sense. On this sect Mr. Maclagan writes':—"The worship of Râma and Krishna is said to be of comparatively recent date; and Professor Wilson points out that in the Sankara Vijaya, published by a pupil of Sankara Achârya, the religious leader who is supposed to have lived in the ninth or tenth century, no mention whatever is made of Râma or Krishna, or Lakshmana or Hanumân. The popularity of this particular form of worship is supposed to date from the time of the spread of the Râjput power, which followed the overthrow of the Buddhist dynasties. The various orders who attach themselves to the worship of Râma and

¹ Panjab Census Report, 122, sqq.



BAIRÁGL



BAIRÁGI RÁMÁNANDI.

Krishna are generally known as Bairâgis. The appearance of these orders dates from the period at which the worship of Râma and Krishna appears to have been in the ascendant, and though primarily they have their origin in the Dakkhin, their strength is, and has been, mainly in the North-West Provinces, where the worship of Râma and Krishna has always been strongest.

"The history of the Bairagis commences with Ramanuja, who taught in the south of India, and who is supposed to have lived in the eleventh and twelfth centuries. But it is not till the time of Ramanand, that is until the end of the fourteenth century, that the sect was in any way powerful or important in Northern India; and, indeed, it is only to the followers of Ramanand or his contemporaries that the term Bairagi is properly applied. The split occasioned by the secession of Râmanand was, like most of the movements in modern Hinduism, a revulsion of the more liberal Northern thinkers against the stricter doctrines of Southern Hindustân. The sect founded by Râmanand was, nominally at least, open to all castes, whereas previous to his time Brâhmans and Kshatriyas alone were admitted, and many of his followers, who founded important schools of doctrine, were men of the humbler classes. The movement started by Râmanand was essentially popular, and the books published by his adherents were written in the tongue of the people, no longer in Sanskrit, but in Hindi-a departure which has been very far-reaching in its results, and which has led in the Panjab to a new scripture, and a new national religion of a very clear and vigorous type."

2. At the last Census in these Provinces the Bairâgis were classed in three great sub-divisions—Mâd-agis. classed in three great sub-divisions—Mâd-havachârya, Nimâwat, and Râmanandi. On this Mr. Maclagan writes:—"The Bairâgis have, however, been so far outdone by the never sects which have sprung from the original stock, that they may be now looked upon as representing orthodox Hinduism, in contrast to the more independent schools of thought. As a rule they venerate both Krishna and Râma, but there are sections of them which pay more reverence to the one, and others that pay more reverence to the other. There are always supposed to have been four sections of Bairâgis, but it appears a little uncertain what the four sections are. There are at least four enumerations:—

"(a) Râmanandi; Nîmanandi; Vishnuswâmi; Mâdhavachârya.

- "(b) Ramânuja; Mâdhavachârya; Vishnuswâmi; Nimikharakswâmi.
- "(c) Râmanandi; Nimânuja; Mâdhavachārya; Vallabhachārya.
- "(d) Râmanandi; Biganandi; Mâdhavachârya; Virhnuswâmi.

In the Panjab there are practically two main sections only, namely, the Râmanandi and Nîmanandi, of whom the former are more specially addicted to the worship of Râma, and the latter to that of Krishna. They both hold a great feast on the death of a fellow devotee, and also on the Ramnaumi, the day of the incarnation of Râmchandra, and on the eighth day of Bhâdon, the incarnation day of Krishna. But the Ramanandis study the Ramayana, and look on Ajudhya and Râmnâth as places of pilgrimage. while the Nîmanandis study the books relating to Krishna, and consider Mathura, Brindâban and Dwârikanâth to be sacred places. The forehead marks of the Ramanandis are in the form of a trident. of which the two outer prongs are white, and the central one white or red; while those of the Nîmanandis are two-forked only, and entirely in white. The shape of the latter emblem is said to be derived from the figures of the Narasinha Avatâra, and the Nîmanandis are stated to be special worshippers of this incarnation."

3. In these Provinces, according to one authority, 1 the four primary orders of the Bairâgis are Ramânuji or Sri Vaishnava, Nîmâvat, or Nimbârak, Vishnuswâmi and Mâdhavachârya; each of these orders is called a samprada or sect, and all four mess together. Of the Sri Vaishnava Mr. Growse writes:—"The most ancient and respectable of the four reformed Vaishnava communities is based on the teaching of Ramânuja, who flourished in the eleventh or twelth century A.D. Their sectarial mark is two white perpendicular streaks down the forehead, joined by a cross line at the root of the nose, with a streak of red between. Their chief dogma, called Vasisthadwaita, is the assertion that Vishnu, the one Supreme God, though invisible as cause, is as effect visible in a secondary form in material creation. They differ in one marked respect from the mass of the people at Brindâban,—in that they refuse to recognise Râdhâ as an object of religious adoration. In

2 Math ura, 179, sq.

¹ Raja Lachhman Sinh, Bulandshahr Memo., 188.

this they are in complete accord with all the older authorities, which either totally ignore her existence, or regard her simply as Krishna's mistress, and Rukminî as his wife. Their formula of initiation (mantra) is said to be Om Ramaya namah, i.e., "Om! Reverence to Râma!" This sect (sampraddya) is divided into two sects, the Tenkalai and the Vadakalai.1 They differ in two points of doctrine, which, however, are considered of much less importance than what seems to outsiders a very trivial matter, vis., a slight variation in the way of making the sectarial mark on the forehead. followers of the Tenkalai extend its middle line a little down the nose itself, while the Vadakalai terminate it exactly at the bridge. The doctrinal points of difference are as follows:-The Tenkalai maintain that the female energy of the godhead, though divine, is still a finite creature that serves only as a mediator or minister (parushakara) to introduce the soul into the presence of the Deity: while the Vadakalai regard it as infinite and uncreated, and in itself a means (updya) by which salvation can be assured. The second point of difference is parallel to the controversy between the Calvinists and Armenians in the Christian Church. The Vadakalai, with the latter, insist on the concomitance of the human will in the work of salvation, and represent that the soul lays hold of God as a young monkey which grasps its mother in order to be conveyed to a place of safety. The Tenkalai, on the contrary, maintain the irresistibility of divine grace and the utter helplessness of the soul till it is seized and carried off by its mother like a kitten to be conveyed to a place of safety. From these two curious but apt illustrations the one doctrine is known as markata kishora nyaya, the other as marjala kishora nydye, the young monkey theory," or the "kitten theory."

4. Of the Nimbarak Mr. Growse' writes:—"The word means the Nimbarak sect.

the sun in a nim tree, a curious designation which is explained as follows:—The founder of the sect, an ascetic, by name Bhaskarachârya, had invited a Bairâgi to dine with him, but unfortunately delayed to fetch his guest until after sunset. Now the holy man was forbidden by the rules of his order to eat except in the daytime, and was

¹ These terms are Kanarese and mean "Southerners" and "Northerners,"—Opport, Original Inhabitants of Bharatavarsha, 613.

² Loc. cit, 181, sq.

greatly afraid that he would be compelled to practise an unwilling abstinence; but at the solicitation of his host the Sun God, Sûraj Nârâyan, descended from the Nim tree, under which the repast was spread, and continued beaming upon them until the claims of hunger were fully satisfied. Thenceforth the saint was known by the name of Nimbarks or Nimaditys. Their doctrines, so far as they are known, are of a very enlightened character. Thus their doctrine of salvation by faith is thought by many scholars to have been directly derived from the Gospel; while another article in their creed, which is less known but is equally striking in its divergence from ordinary Hindu sentiment, is the continuance of conscious individual existence in a future world, when the highest reward of the good will be not extinction, but in the enjoyment of the visible presence of the divinity whom they have served while on earth: a state, therefore, absolutely identical with heaven, as our theologists define it. The one infinite and invisible God, who is the only real existence, is, they affirm, the only proper object of man's devout contemplation. But as the incomprehensible is utterly beyond the reach of human faculties. He is partially manifested for our bewof in the book of Creation, in which natural objects are the letters of the universal alphabet, and express the sentiments of the Divine Author. A printed page, however, conveys no meaning to any one but a scholar, and is liable to be misunderstood even by him; so, too, with the book of the world. And thus it matters little whether Râdhâ and Krishna were ever real personages, the mysteries of divine love which they symbolise remain though the symbols disappear."

Distribution of the Bairdgis according to the Census of 1891.

District.			District. Madhava Nima			Rama- nandi.	Others.	TOTAL.	
Dehra Dûn	•	•		•••	,	530	139	669	
Saharanpur	•	•					43	43	
Muzaffarnagar		•			•••	511	446	987	
Meerut .		•	•	•••	156	1,586	2,396	4,138	
Bulandshahr	•					429	2,279	2,708	
Aligarh .	•	•	•	•••	•••	974	8,183	4,167	

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Distribution of the Bairdgie according to the Census of 1891-contd.

BAIBÄGI.

Diari	BICT.	•		Mádhava Achárya	Nim åwa t.	Rama- mandi.	Others.	TOTAL.
Agra .			•	4		496	1,259	1,759
Varrukhábád	•	•			12	60	233	305
Mainpuri .	•	•	•	•••	9		89	98
•	•		•	•••	_	22	268	290
Etāwah .	•	•	•		•••			
Etah .	•	•	•	1	1	35	160	197
Bareilly .	•	•	•	•••	•••	148	610	758
Bijnor .	•	•	•	•••	•••	•••	539	539
Buddun .	•	•	•		2	120	397	519
Moradabad	•	•	•	3	•••	1	239	243
Shahjahanpur	•	•	•		•••	241	600	841
Pilibhit .		•		•••	12	57	335	404
Cawnpur .		•	•			61	. 389	450
Fatchpur .						17	128	145
Banda .				1		52		53
Hamirpur .		•				45	163	208
Allahábád .	•	•		2	1	58	312	373
Jhānsi .	•	•			3	58	109	179
Jálaun .	•	•		2	28	22	183	234
Lalitpur .				•••	4	89	224	267
Benares .							141	141
Mirzapur .					·	28	149	177
Jaunpur .		•					204	204
Ghazipur .	•	•				82	826	908
Ballia .	•	•					257	257
Gorakhpur	•				33	295	1,122	1,450
Basti .		•				1	1,286	1,287
Ammgarh .	•	•					9	9

Distribution of the Boirdgis according to the Census of 1891 -conold.

D	ISTR	ict.	•		Mádhava Achárya.	Nimawat.	Rama- mandi.	Others.	TOTAL.	
Kumaun .	-			•		•••	•••	25	25	
Garhwal .	,				•••		•••	105	165	
Tarki .							24	24	48	
Lucknow	•	•	•		•••		291	1,439	1,730	
Unão .			•	•	•••		17		17	
RAS Bareli			•				27	6	33	
Sitapur .			•				161	335	496	
Hardoi .			•				•••	337	337	
Kheri .					394	•••	348	396	744	
Faizābād .		•	•		•••		1,474	543	2,017	
Gonda .							877	64	941	
Bahraich		•	•		· •••		19	201	22.7	
Sultanpur .					•••		47	69	116	
		Тот	A L		13.	261	9,283	22,321	31,878	

Bais.—(Sans: Vaishya, "one who occupies the soil".)—A very important and influential sept of Rājputs, widely distributed all over the Province. Their legend is thus given by Sir C. Elliott¹:—"The Bais assert themselves to be descended from Sālivāhana, the mythic son of a snake who conquered the great Rāja Vikramaditya, of Ujjain, and fixed his own era in A. D. 55. About 1250 A. D. the Gautam Rāja of Argal refused to pay tribute to the Lodi King of Delhi, and defeated the Governor of Oudh, who sent a force against him. Soon after this defeat, the Rāni, without his knowledge and without fitting escort, went secretly to bathe, at Baghsar, in the Ganges, on the festival of the new moon. Baghsar is close to Dundiya Khera. Sir H. M. Elliot places the locale of this story at Allahābād; but the other is the tradition current in Baiswāra, and seems more probable, because Baghsar is closer to Argal, and is the nearest bathing place she could have gone to, and, secondly, Allahābād

being a much-frequented place of pilgrimage, she would hardly have gone there in any case without an escort, particularly as it was the head-quarters of the Muhammadan Governor. The Governor of Oudh heard of her arrival and sent men to capture her. Her escorts were dispersed, and she was on the point of being made prisoner. when she lifted the covering of her litter and cried,-"Is there no Chhatri who will rescue me from the barbarian, and save my Abhay Chand and Nirbhay Chand, two Bais Râjputs. honour?" from Mungipatan, heard her, and came to her rescue, beat off her assailants, and guarded her litter till she arrived safely at her home in Argal, in the Fatchpur District. Nirbhay Chand died of his wounds, but Abhay Chand recovered, and the Râja, in gratitude for his gallant rescue, gave him his daughter in marriage, and with her as dowry all the lands on the north of the Ganges, over which the Gautam He also conferred on his son-in-law the title of Rao. bore rule. which is still the highest dignity among the Bais. Abhay Chand fixed his home in Dundiya Khera, and the title and estates descended, in an unbroken line, to Tilok Chand, the great eponymous hero of tine clan, who are called after him Tilok Chandi Bais, in contradistinction to other branches of the same tribe. He lived about 1,400 A. D., and extended the Bais dominion over all the surrounding country, and it is from his victories that the limits of Baiswâra became definitively fixed. The tract is universally said to include twenty-two Parganas, and though there is considerable discrepancy in the various lists of these Parganas, which are furnished from different quarters, the following list is probably correct :-

Râê Bareli and Unâo Districts:—Dundiya Khera, Unchhgâon, Kumhi, Bâr, Kahanjar, Ghâtampur, Serhupur, Makraid, Dalmau, Bareli, Bihâr, Pathan, Panhan, Sathanpur, Harha, Purwa, Morâwan, Sirwan, Asoha, Gorinda, Parsandan.

Lucknow District: - Bijnaur."

Tilok Chand was the premier Râja of Oudh, and his descendants are never weary of telling stories of his almost divine and unequalled power. He once turned the Kahârs, who carried his palanquin, into Râjputs; and one account of the Bhâlê Sultân sept in Faizâbâd is that they were Bâris, or link-boys, in his service.

2. In Faizâbâd the Bais say that they came from Baiswâra about five hundred years ago, and expelled the Bhars; but this story is disbelieved by Mr.

Carnegy¹ on the ground that there were few Bais even in Baiswâra in those days. He believes the Faizabad colony to be of local origin. They are divided into two great families, the Eastern and the Western. who, though they eat together, recognise no relationship, and retain the memory of bitter border warfare with each other. The Pargana of Mangalsi is overrun by different independent Bais colonies, the members of which say they came from the West (no one knows fron. where) and expelled the Bhars two or three centuries or, according to their pedigree tables, sixteen generations ago. There are traditions of a Gautam (Sombansi) colony founded by Mangalsen, from whom the Pargana takes its name, who is said to have been a cadet of the great Fatehpur house of Argal. But the Gautams were long ago pushed across the river Ghâgra. It is noteworthy that the Muhammadans, who produce title deeds more than three hundred years old, declare that Mangalsen was not a Gautam but a Bhar. Another curious fact is that both the Muhammadans and the few Gautams who are left are shown by Mr. Woodburn to pay the feudal tribute (bhent) to the Bais headmen. How long they have done so is not very clear, but the conclusion from all this is, according to Mr. Carnegy, that the local Bais are the indigenous Bhars; that the Bhars became Bais about or after the Muhammadan conquest; the Gautam footing was by marriage with the Bais, and the Muhammadans succeeded to the Bais Bhars. These conclusions of Mr. Carnegy must be received with some degree of caution. the Bais of the Faizâbâd District may have some admixture of indigenous blood is more than probable; but at the same time that they have a large basis of Rajput blood may be regarded as quite certain.

3. Of the sept in Råe Bareli we read:—"The Bais clan differ from all other Råjputs somewhat in their customs. Neither men nor women, rich or poor, will put a hand to cultivation or labour of any sort; the women wear one long cloth, which is fastened round their waists about the middle, the lower folds covering the lower portions of the person, and the upper parts being thrown over the shoulders. They are supposed to be more addicted to the crime of infanticide than other Råjputs, and they divide their inheritance according to a system of primogeniture

Bettlement Report, 213, 276, sq.

by which the three elder sons receive larger shares than the younger ones."

- 4. The Bais of Bewar, in the Mainpuri District, are immigrants

 from Dundiya Khera, and as far back as
 1391-92 A.D., in concert with the Râthaurs,
 they created such a disturbance here that it was found necessary to
 send out large bodies of Imperial troops to quell them. Deoli, their
 chief seat in Barnahal, is mentioned in the Târîkh-i-Mabârik Shâh
 as a very strong place, in the possession of infidels, and as having
 been attacked and destroyed in 1420 A.D. by Sultân Khizr Khân
 on his march from Koil to Etâwah. 1
- 5. The tribal hero of the sept is Sâlivâhana. He appears to have been an historical character, and has been Salivahana. identified by General Cunningham with Gotamiputra Satakarni of the Kanhari and Nåsik inscriptions. tradition is thus told by a writer in the Oudh Gazetteer3:-" A son of the great world serpent was born under the roof of a potter of Mûngi Pâtan, which, by one account, is on the Narbada, and, by another, is on the Godâvari, in the Ahmadnagar District, and early showed, by his wit and strength, that he was destined to be a king. As a judge among his youthful companions, by what would now be considered a simple process of cross-examination, he excited the wonder of a people unaccustomed to law courts; and deserved and received the same kind of honour that was accorded to Daniel by the Jews of the Captivity after his successful investigation of the case. of Susanna and the Elders. His amusement was to make clay figures of elephants, horses, and men-at-arms, and before he had well reached manhood, he led his fictile army to do battle with the great King Vikramaditya. When the hosts met, the clay of the young hero became living brass, and the weapons of his enemies fell harmless on the hard material. Vikramaditya fled and took refuge in a large temple of Siva, whither he was pursued by Sålivåhana. At the mere sound of the boy's voice the ponderous gates of the temple rolled back, and Vikramaditya acknowledged his conqueror with appropriate homage. A reasonable arrangement was made on the spot for the partition of the royal power, and on the elder king's death, Saliva-

¹ Bettlement Report, 20.

² Archaeological Reports, V., 20.

³ III., 221.

hana became undisputed Râja of India. Later in life he conquered the Panjâb and died and was buried at Siâlkot." This tradition of serpent origin is perpetuated in the tribal tradition that "no snake has or ever can destroy one of the family. They seem to take no precautions against the bite, except hanging a vessel of water over the head of the sufferer, with a small tube in the bottom, from which the water is poured on his head as long as he can bear it." The cobra is in fact the tribal totem.

- 6. The Farrukhâbâd story is that the emigrants from Dundiya Other Settlements of Khera were led by two brothers, Hansraj and the Bais. Bachrâj, that they were first subject to the aboriginal Bhyars, but finally turned against them and established themselves in Sakatpur and Saurikh, and also in a few villages across the Isan Nadi. In Budaun there are two sub-divisions, Chaudhari and Râê, so called from the two sons of their traditional leader. Dalîp Sinh, of Baiswâra. They dated their immigration in Basti only five or six generations before Dr. Buchanan wrote. 3 In Gorakhpur some call themselves Nâgbansi, and say that they are sprung from the nose of the mythical cow, Kâmdhenu, which belonged to the Rishi Vasishtha. The Ghâzipur branch claim descent from Baghel Râe, who came from Baiswâra fifteen generations ago, and colonized Their emigration into Rohilkhand is not placed the jungle. earlier than the time of Akbar.
- 7. Numerous castes in the Faizâbâd and Gonda Districts, such Sub-divisions of the as the Gandhariyas, the Naipuriyas, the Bais.

 Barwârs, and the Châhus, claim to have been originally Bais, while the equal lengths of their pedigrees show that they were established in these districts at about the beginning of the sixteenth century. There are, besides, numerous families of small landowners in the east of Râê Bareli, who call themselves Bharadih Bais, and whose want of any tradition of emigration and peculiar religion distinguish them from the pure Bais of the west. Another division is that of Bhîtariya and Bâhariya or "the outer" and "the inner" Bais. "The Brâhmans of Sultânpur relate that Tilok Chand in his old age, like another king of distinguished wisdom, supported

¹ Sleeman, Journey through Oudh, I., 264.

² Settlement Report, 12.

³ Eastern India, II., 880. 460.

⁴ Oldham, Memo. 65.

Dudh Gasetteer, III., 227.

the prodigious responsibility of an establishment of three hundred wives, and became the father of a family countless as the sands of the sea. The Princesses of Rîwa and Mainpuri, to whom he had originally been married, disgusted by an association in which the dignity of castes had not been respected, fled from his castle and gave rise to a distinction between the Bais from within (Bhîtariya) and the Bais from without (Bâhariya); those from without being the offspring of pure Rajput blood, while those from within were of contaminated lineage, and occupied a doubtful position in the castes But the most important distinction is between the Tilokchandi Bais or the descendants of Tilok Chand, and Kath Bais. or "wooden" Bais. Of these Colonel MacAndrew writes 1:-"These call themselves Tilokchandi Bais to distinguish them from the Kath Bais, who are supposed to be the offspring of the real Bais by women of inferior caste. The Tilokchandi Bais will neither eat nor intermarry with them. An instance of this was exemplified the other day when the proposal was made that the Bais should erect a bridge over the Sai at Raê Bareli. The Tilokchandis proposed the' the Kath Bais should subscribe. The latter at once expressed their willingness to do so, provided the Tilokchandis would acknowledge them to be Bais by eating with them. Nothing more was heard of the proposal that they should subscribe." The Tilokchandi Bais according to Sir H. M. Elliot, are sub-divided into four clans, Râo, Râwat, Naihatha, and Sainbansi, all of whom profess to derive their rights from the Gautam Râja of Argal. He says that beside the Tilokchandi, there are said to be no less than three hundred and sixty sub-divisions of the Bais, the descendants of as many wives of Sâlivâhana. Among these the most noted are the Tilsâri. Chak Bais, Nânwag, Bhanwag, Bach, Parsariya, Patsariya, Bijhoniya, Bhatkariya, Chanamiya, or Gargbans, but it may be doubted if these are really Bais.

8. There is nothing peculiar about the religion of the Bais except

Religion and social their tribal worship of the snake, and their restanding. verence for a clan goddess, Mathotê, who is

worshipped at the Mathotepur fair, in the Sîtapur District. She became a Sati at the death of her consort. The ordinary Bais give their
daughters in marriage, amongst others, to the Sengar, Bhadauriya,

¹ R& Bareli Settlement Report, 8.

² Supplementary Glossary, sv.

Chauhân, Kachhwâha, Gautam, Parihâr, Dikhit and Gaharwâr. Râjputs, and receive daughters in marriage from the Banâphar, Janwâr, Khîchar, Raghubansi, Raikwâr, Karchauli, and Gahlot. The Tilokchandi Bais ally themselves only with septs of the bluest blood. The Bais in Faizâbâd take brides from the Bachgoti, Bhâlê Sultân, Kalhans, and Kânhpuriya septs, and they give their daughters to the Gaharwâr, Bisen, Sombansi, Bhadauriya, Chauhân, and Kachhwâha septs. In Ballia they take wives from the Ujjaini, Haihobans, Kinwâr, Nikumbh, Sengar, Kausik, Râghubansi, Sûrajbansi, Bhrigubansi, Barhauliya, Gaharwâr, Gautam, Kâkan, Donwâr, Jâdon, Kachhwâha, Chauhân, Bisen, Nâgbansi, Sakarwâr, Baghel, Sombansi, Udmatiya, Solankhi, Chandel, Parihâr, and give brides to the Sirnet, Râjkumâr, Drigbansi, Maunas, Kachhwâha, and, in rare cases, to the Ujjaini. Their gotra is Bhâradwâja.

Distribution of the Bais Rajputs according to the Census of 1891.

n	IST	RICT.			Hindus.	Muhammadans.	TOTAL.
Dehra Dûn				-	1	48	49
Sabāranpur		•	•		185	65	250
Muzaffarnagar	•.	•	•		109	250	359
Meerat .	•	•	•		578		578
Bulandshahr	•	•			178	197	375
Aligarh .			•	.	707	11	718
Mathura .	•	•	•		281	16	247
Agra .	•	•	•		1,022	4	1,026
Farrukh á b á d	•	•	•	. .	6,688	10	6,698
Mainpuri .	•	•	•		4,073	5	4,078
Et a wah .	•	•	• •		1,828	9	1,837
Étah .	•	•	•		2,060	80	2,130
Bareilly .	•		•		1,673	15	1,688
Bijnor .	•	•	•	•	678	·•••	678
Budkun · •	•	•	•		8,301	212	8,513
Morådåbåd	•	•	•		819	1	820

Distribution of the Bais Rajpute according to the Census of 1891-contd.

D	is t a t	c t.			Hindus.	Muhammadans.	TOTAL.
Shahjahanpur	•	•	•	-	1,111	173	1,284
Pilibhit .		•	•		315		315
~swnpur .		•	•		6,323	15	6,838
Fatehpur .		•	•		7,495	672	8,167
Bånda .		•	•	•	15,857	224	16,081
Hamirpur	•		•		14,285	24	14,309
Allahâbâd	•	•	•		11,882	60	11,942
Jhânsi .	•	•	•		703		703
Jålaun .	•	•	•		1,133	21	1,154
Lalitpur .			•	.]	1,097		1,097
Benures .	•	•	•		11,225	125	11,350
Mirzapur	•		•		5,844		5,811
Jaunpur .			•		13,863	258	14,121
Ghazipur			•		6,329	375	6,704
Ballia .		•			9,334	59	9,393
Gorakhpur					12,246	1,708	19,754
Basti .		•	•		5,873	9,954	15,827
Azamgarh					24,730	2,091	26,821
Tarâi .				•	47		47
Lucknow	•				3,898	23	3,921
Unao .		•	•		10,319	376	10,693
R& l'areli	,	•	•		27,022	1,141	2×,163
Sitapur .		•	•		3,×87	309	4,196
llardoi .	•		•		4,408	90	4,498
Kheri .		•	•		1,078	503	1,576
Faizābād	•	•	•		18,126	1,784	19,8€0
Gonda .	•.	•	•		55	146	201
Bahråich	•	•	•		3,896	1,239	5,135

Distribution of the Bais Rajputs according to the Census of 1891—concld.

	DISTR	ICT.		Hindus.	Muhammadans.	Total.
Sultånpur	•	•	•	6,417	2,514	8,961
Partâbgar h	•	•	•	8,339	560	8,899
B ār abanki	•			12,171	1,254	13,425
	To	TAL	•	274,454	26,571	301,025

Baiswâr.—A tribe found in the hill country of Mirzapur, whose origin is doubtful. Their own account is that they are Râjputs of the famous Bais stock of Dundiya Khera, and that two brothers being condemned to death by the Râja escaped into Rîwa, where the Râja gave them estates. For the last eight or nine generations they have been migrating into Mirzapur. They admit that they are now endogamous, and have no connection with Baiswâra. Their tribal worship is conducted at a temple of Bhawâni, in Bardi, the south eastern division of Rîwa abutting on Mirzapur. It is very doubtful if they have really any Râjput blood. In appearance they are dark, and have much of the characteristic look of the Dravidian races by whom they are surrounded.

2. Besides this, their sub-divisions, some of which are totemistic, point to a non-Aryan origin. The Khandit Tribal organization. take their name from the sword (Khanda), which they hold in great respect. The Bansit respect the bamboo (bans), from which they say the ancestor of this sept was produced. These, they say, are the two original septs, out of which the remaining five have been derived. The Chaudharis are said to be the offspring of a connection between a Kurmi man and a Baiswâr woman. Bannait say they are so called because they were residents in the The remaining three septs-Rautiha, Sohagpuriha, and Piparaha—are said to take their names from three villages in which they settled in Bundelkhand, Revati, Sohagpur, and Pipara. The Khandit is the most respectable sept, and the others by the rule of hypergamy pay to get wives from them. The septs are exogamous in theory, but apparently the rule is not certain. When one daughter has been married into a family other daughters are, if possible, married



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into the same family, but this is not the case with sons. The tribal council (panchayat) is presided over by a headman (mahto), who is of the Khandit sept. The offence of adultery is dealt with much less severely than that of eating with another caste. The tribal punishments are to give seven recitations of parts of the Bhagavata, to bathe in the Ganges, or to undertake a pilgrimage to Benares, Prayag, or Mathura. Polygamy is allowed, but monogamy is the rule. The head wife alone joins in family worship. Concubinage and polyandry are prohibited. The marriage age for boys or girls is ten or twelve. There is no purchasing of brides, but her relations have to give a dowry, and it is considered discreditable not to provide this to a suit-Adultery in husband or wife, and eating or smoking with a strange caste, are grounds for divorce. A divorced woman cannot re-marry. Widow marriage in the sagai form is allowed. The only ceremony is that with a recitation of the Satya Nârâyana the clothes of the pair are knotted together in the presence of the clansmen. Widow marriage outside the family is allowed only if the levir does not claim his sister-in-law under the usual restrictions. Adoption and succession are recognized under the usual local rules of Hindu law.

3. The mother after birth is attended for six days by the Chamâin midwife, and then for six days by the barber's Domestic ceremowife. On the twelfth day the usual ceremony of purification is performed. The husband is debarred from cohabitation with his wife for six months after birth. When the child is able to walk, the ear-boring ceremony is performed, and after that the child must eat according to caste rules. Marriages are arranged by the family priest (purokit) and barber. When the proposal is accepted the envoys get a feast (bh dji) in the house of the bride. The betrothal is confirmed by the ceremony of marking (tiku) the forehead of the bridegroom by the father or one of the male relatives of the bride. Next day her envoys (tilakahru) after being entertained return home. Five days before the wedding is the malmangar, which is performed in the usual way, except that after worshipping the drum of the Chamâr, which is carried in the women's procession, by marking it with red lead, the earth is dug by the oldest woman in the family, and carried by her and placed in the marriage shed. In the centre of the shed is fixed a branch of the sacred

¹ See Bhuiyα, para. 14.

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cotton tree (semal), and near it the holy water vessel (kalsa) is placed on a mound formed of the sacred earth. The usual anointing of bride and bridegroom, which is started by the Pandit, follows. A day before the wedding is the mantri puja. In a special room some lumps of cowdung are fixed on the wall, and in them some blades of the dub grass, mango leaves, and a bit of yellow cloth are fastened. On these the bridegroom pours a little butter, and then the worship of the sword (kharag) is done. A relative of the bride holds the sword in both his hands, and the bridegroom's mother marks it with a mixture of ground rice and turmeric. Then an earthen pot full of sesamum grain is broken with the handle of the sword, and the grain scattered: an emblem, it is said, of the manner in which the enemies of the bridegroom who may dare to interfere with his marriage are to be scattered abroad. The sword is then placed in the middle of the marriage shed, an obvious survival of marriage by capture. After this a goat is sacrificed to the sword. In the evening there is a general feast known as bhatwan. This consists of rice and pulse, and must include cakes made of the urad pulse (bara). Before the bridegroom starts for the bride's house he is bathed by the barber, and the water thus used is collected in a vessel and taken to the bride's house, where it is mixed with that in which the bride is bathed. As the bridegroom starts his mother does the usual wave ceremony (parachhan) over him. At the bride's village they are met by her friends, led by the barber, who brings a yellow cloth, which he lays on the roof of the bridegroom's litter. At the bride's door the bridegroom sits in a square and worships Gauri and Ganesa, which concluded, his future father-in-law marks his forehead with curds and rice. After this, food (kalewa) is sent from the bride's house for the bridegroom and the boys with him, and in return his father sends five articles of jewellery for the bride, and a sheet (sdri) for her and her mother. With this is sent the water in which the bridegroom has been bathed. The bride is bathed in this and dressed in the sheet and jewels. The bridegroom then comes to the marriage shed, where his father-in-law washes his feet, and seats him in the square (chauk) on his left hand, while the bride sits on her father's right hand. The pair then worship the household gods, of whom images are made in dough, and both mark the water jar and the branch of the cotton tree with red lead. Their clothes are knotted together, and

they do the usual five revolutions round the cotton tree, while the bridegroom holds a winnowing fan (sup) into which the bride's brother pours a little parched rice each time as they go round. The bride sprinkles this grain on the ground out of the fan, and both retire into the retiring room (kuhabar), the walls of which are decorated. There his mother-in-law takes off the bridegroom's crown (maur) and gives him a present. day follows the confarreatio ceremony (khichari), which is done in the usual way. Next day the bridegroom takes home his bride, but before he starts his father goes and shakes down one of the poles of the marriage shed, for which he gets a present (manre hildi). On the fourth day after they return the ceremony ends by the barber's wife taking the sacred jar (kalsa) and the festoons (bandunwdr) of the marriage shed, and throwing them into a neighbouring stream. On their return husband and wife offer a burnt sacrifice (homa) to the local gods (dih).

- 4. The dead are cremated in the standard Hindu form. After the cremation all the mourners touch fire with Death. the eight parts of their bodies, and sit for an hour in silence with the chief mourner. Next morning the chief mourner goes to the pyre, collects the ashes, and throws them into an adjoining stream. They set up an earthen vessel on a pîpal tree through which water drops for the refreshment of the thirsty spirit. While in the state of impurity, the chief mourner is armed with a stick, pointed with iron, to enable him to keep off ghosts. Every day he lays out food for the ghost along the road to the cremation ground. On the tenth day he offers lumps of rice and milk, which he throws into a tank, and all the mourners shave. On the eleventh day the Mahapatra receives all the personal effects of the dead man, which he is supposed to pass on to the deceased in the land of the dead. On the twelfth day the chief mourner offers sixteen balls (pinda) to ancestors, and returning, feasts the Mahapatra and gives him a cow and a loin cloth. On the thirteenth day Brahmans are fed. During the fortnight (pitri-pakska), sacred to the manes, in the month of Kuar, the ground under the eaves of the house is plastered, and some water and a tooth brush stick is left out; and flowers and rice are scattered about for the use of the dead visitors. On the fifteenth day of Kuar Brahmans are feasted.
 - 5. They principally worship Devi through Brâhmans. The local gods (dik) they worship through the Baiga with sacrifices of pigs and goats.

- 6. Their superstitions are similar to those of the surrounding castes. They swear by touching their sons heads, the feet of a Brahman, the tail of a cow, or by standing in running water. They believe in the Evileye, which is obviated by an Ojha blowing on some dust, and sprinkling it over the person attacked, and repeating appropriate spells (mantra).
- 7. Very few drink liquor: none eat beef or pork. They will not touch the wife of a younger brother or the wife of an elder brother-in-law. They will not eat the flesh of the lizard, alligator, snake, jackal, or rat. The women eat separate from the men.
- 8. They rank as respectable high caste Hindus. They are either landholders or tenants with occupancy rights. They dress and wear ornaments like ordinary Râjputs, and among the low tribes around them their claim to that rank is generally accepted.

Bâjgi.¹—A tribe of musicians found in the lower ranges of the Hills. They are possibly akin to the Nats. The name of the tribe is derived from Hindi bajdna, "to play a musical instrument." In Dehra Dûn they consider themselves indigenous to the district.

2. They have several exogamous gotras, and are not allowed to marry in their own gotra, or in the family Marriage rules. of the maternal uncle, until at least two generations have passed since the last connection by marriage. A man may have as many wives as he can support. Widows of the tribe may be married in the kardo form. Marriages take place when the parties attain the age of puberty. The parents and guardians of the boy have to pay a bride price which varies from forty to fifty rupees, and the price rises according to the youth and beauty of the bride. If a marriage is annulled after consummation, and she marries another man she has to repay the bride price, or as much of it as the tribal council award as compensation to the first husband. Children by a kardo marriage rank equally for inheritance with the offspring of a regular marriage. It has been asserted that the rule of the levirate is so far relaxed that the widow can be claimed by the elder as well as by the younger brother

¹ This account is based on a set of notes prepared by the Deputy Inspector of Schools, Dehra Dan.

of her late husband; but this assertion is in such direct opposition to the practice current among allied tribes that it is probably incorrect.

- 3. There are no ceremonies during pregnancy. The women act
 as midwives to their own people as well as
 to other castes; and they have no custom of
 adoption, initiation, or betrothal.
- 4. The marriage ceremonies are of the most simple type. The boy's father pays the bride price, and forthwith takes the girl home; and the marriage is recognised when a few of the clansmen have been fed.
- buried, because they are supposed to be under the direct influence of the deities who rule these diseases, and no purification by fire is necessary. Persons who die a natural death in other ways are cremated. They do not use a regular pyre, but make a thatch of bamboos, and under it light some wood; when the fire is well alight they put on it the body, covered with a white cloth, and let it burn. They have no special cremation places, but consume the corpse wherever it is most convenient, and pay no regard to the ashes, which are left on the site of the cremation.
- 6. Women remain impure after childbirth for seven days, and the person who sets fire to the pyre for three days. As long as a woman has not given birth to a child she is considered impure during her menses; but once she is a mother her menstruation is disregarded, and she is not kept apart or prevented from doing her ordinary house work.
- reverence Devi, and her worship is carried on by a tribal subscription with which goats, rams, and spirits are bought and used in sacrifice. A little of the blood and spirits is poured upon the ground, and the rest is consumed by the worshippers. They have no priests or temples, but each household has a shelf, on which is placed a trident (tristl) with an iron lamp and an earthenware vessel containing some beads, which represent the goddess. These articles serve as a representation of Någa Råja, the serpent godling, who is regarded as their tribal deity, Någa Råja is a Vol. I.

most powerful godling, and, unless he is propitiated, brings misfortune, disease, and death. The special offering to Någa Råja and Devi is a goat, while Nar Sinh Deo is worshipped with the sacrifice of fowl. Any adult member of the tribe may make these offerings.

- Panchami. Some of them regard Makar-ki-Sankrant, or the passage of the sun into the sign of Capricornus, a holiday. On these days they eat meat and drink spirits. Of ancestor worship they know little; but they are, like similar races, in great dread of the spirits of the departed, and do not care to say much about them. Like the Doms of Dehra Dûn, they keep in their houses, as a sort of household guardian, some rude wooden images representing the five Pandavas—Yudhishthira, Bhîma, Arjuna, Nakula and Sahdeva. They know little of omens.
- 9. Their chief oath is on the cow; in less serious cases they
 swear on the bamboo. The violation of an
 oath is believed to cause the death of the
 eldest son of the perjurer.
- 10. They have the usual beliefs characteristic of races in the same phase of culture regarding dreams, the Evil-eye, and demoniacal possession, leading to disease and death.
- 11. They will not eat beef; but as to any other kind of food
 they have no scruples. Men and women eat
 apart. They will eat pakki and kackeki from
 any one but a Dom or a Chamâr. No other caste will eat or drink
 from their hands.

Occupation.

Their occupation is singing and dancing, and their women, as has been said already, act as midwives.

Bâlâhar, Bulâhar.—¹ A tribe found in parts of the Duâb and Bundelkhand. The name seems to mean "crier" or "summoner" (Hindi, bulána, "to call"). In Cawnpur they are also known as Domar or Basor, which connect them with Doms and Bânsphors and Toraiha, because part of their business is to blow the long trumpet or "cholera horn" (turi, turai, turki) at weddings. In Cawnpur they have four exogamous septs—Suyador,

¹ Mainly from notes from Pandit Baldeo Prasad, Deputy Collector, Cawnpur.

Launghasa, Kudkaha, and Banha—of the meaning of which they can give no explanation.

The Census returns record 85 sections. Many of these are taken from well-known tribes, such as Baghel, Bais, Bâhman Gaur, Chamar Gaur, Khatîk; others are of local origin, like Abâdpura, Baksariya, Indauriya, Purabiya. Curiously enough they do not seen. to have retained the distinctively totemistic sections of the Doms, Bânsphors, and Basors.

- 2. Besides the rule that a man cannot marry within his sept
 he cannot marry in a family which is known
 to be descended from the same parents as
 his own, or which can be traced to a common ancestor. He cannot
 marry in the family of his maternal uncle or of his father's sister.
 He cannot marry two sisters at the same time, but he can marry the
 younger sister of his deceased wife.
- 3. Their traditions show clearly that they are a branch of the great Dom tribe, and they refer their origin to Sûpa Bhagat, who, in Bengal, is regarded more as the Guru than the progenitor of the Doms.
- Marriage is both infant and adult. Sexual license before marriage is neither recognised nor tolerated. Polyandry is repudiated; polygamy without any condition or limit is allowed. They marry by the ordinary low caste form. Widows are married by the form known as Dola or Dharassa. The levirate, on the usual conditions, is recognised; but it is not compulsory on the widow to marry the younger brother of her late husband. At the Dola marriage the hinding part of the ceremony is the feast to the brethren. A woman can be turned out of the house for infidelity, and this is the only form of divorce. A divorced woman can marry again like a widow.
- 5. They are not initiated into any sect, but are commonly classed as Såktas. Their tribal godling is Jakhaiya, to whom pigs are offered on a Monday. On Monday and Friday goats are sacrificed to Devi. There appears to be no worship special to women and children.
 - 6. Some of them bury and some burn the dead. The corpse
 is buried with the feet to the south. When
 cremation is performed the ashes are thrown

into some river. They have no particular ceremony to appease the spirits of the dead. Some of them do the ordinary staddka.

- 7. Their occupation is to act as village messengers (gorait).

 They blow the long trumpet at marriages and festivals. Some make bamboo baskets; some are pure village menials, and work in consideration of receiving a small patch of rent-free land.
- 8. They eat meat and drink spirits. They practically eat anything, even the leavings of other people. They will eat kackchi only with their own castes; they take pakki from sweepers. No other caste will touch anything from their hands.

Distribution of Baldhars according to the Census of 1891.

				Tor	AL	. 2,359
Jaleun	•.	•	•	•	•	. 317
Hamfrpur	•	• '	•	•	•	. 105
Cawnpur	•	•	•	•	•	. 1,428
Mathura		•	•			. 509

Balâi, Balâhi¹.—A tribe of weavers and labourers in the Central Duâb. They have no exogamous or endogamous divisions. They marry only in their own caste, but not in the gotra of their mother or grandmother. They can marry two sisters. There is no prohibition of marriage based on social position, occupation, or sectarial belief. They say themselves that they are the descendants of Panwâr Râjputs, and that their original home is Kota Bûndi and Bikâner. They are settled and not nomadic. They do not admit outsiders into the caste. Marriage is both infant and adult, and sexual license both before and after marriage is not tolerated. Polyandry is prohibited, and polygamy to the extent of two wives is allowed.

2. The marriage is celebrated in the usual way, and the binding part of it is the seven perambulations (bhanwar) round the sacred fire. A Brahman priest officiates. Marriage under the form known as Dharaicha is also permitted. This is the form used in widow marriage. The widow can, if she please, live with the younger brother of her late husband; but she can, if she chooses, marry an outsider to the family, and her right of choice is fully recognized. A woman can be expelled

¹ Prepared from notes by Munshi Atma Ram, Head Master, High School, Mathura.

for infidelity, and she has the right of appeal to the tribal council. Such a divorced woman can marry again by the *Dharaicha* form.

- 3. They are Hindus of the Vaishnava sect, and their chief god is Bhagwân. They worship Hanumân every Tuesday and Saturday, and Devi in the months of Chait and Kuâr. Zâhir Pîr is venerated on the ninth of the first half of Bhâdon. The offerings consist of flowers, sweetmeats, fruits, etc., and after presentation they are consumed by the worshippers. They employ Brâhmans as priests who do not incur any social discredit by serving them.
- 4. The dead are cremated. Poor people leave the ashes at the pyre; wealthier people send them to the Ganges. They perform the usual annual sraddha in the month of Kuar.
- Occupation.

 5. Weaving is their main occupation, but some of them work as masons and day-labourers.
- 6. They eat pork and flesh of cloven-footed animals, except the cow. They drink spirits. They will not eat the flesh of monkeys, fish, fowls, crocodiles, lizards, snakes, rats or other vermin, or the leavings of other people. The lowest well known caste with which the caste will eat pakki is the Nåi. They eat kackchi cooked by Kåyasths, Gûjars or Ahîrs.

Bâm-Margi.—(Sans. Vana-margi, "the left hand path").—
The notorious left hand or Sâkti sect, which presents one of the most degraded forms of modern Hinduism. On these Sir Monier Williams writes:—"It can scarcely be doubted that Sâktism is Hinduism arrived at its worst and most corrupt stage of development. To follow out the whole process of evolution would not be easy. Suffice it to say that just as Hinduism resolved itself into two great systems, Saivism and Vaishnavism, so the adherents of these two systems respectively separated into two great classes. The first are now called "followers of the right hand path" (Dakshina-margis). These make the Purânas their real Veda (Nigama), and are devoted to either Siva or Vishnu in their double nature as male and female. But they do not display undue preference for the female or left-hand side of the deity; nor are they addicted to mystic or secret rites. The second class are called "followers

¹ Brahmanism and Hinduism, 185

of the left-hand path" (*Vama-margis*). These make the Tantras their peculiar Veda (Agama), tracing back their doctrines to the Kaula Upanishad, which is held to be the original authority for their opinions, whence their system is called Kaula as well as Såkta, and they call themselves Kaulikas.

2. "And it is these left-hand worshippers who, I repeat, devote themselves to the exclusive worship of the female side of Siva and Vishnu; that is the goddess Durga or Kâli (Amba Devi) rather than to Siva; to Râdha rather than to Krishna; to Sîta rather than to Râma; but above all to Amba or Devi, the mother goddess, sometimes confounded with Siva's consort, but rather, in her more comprehensive character, the great power (Sakti) of Nature, the one mother of the Universe (Jaganmata, Jagadamba) the mighty mysterious force, whose function is to direct and control two quite distinct operations; namely, first, the working of the natural appetites and passions, whether for the support of the body by eating and drinking, or for the propagation of living organisms through sexual cohabitation; secondly, the acquisition of supernatural faculties (Siddhi), whether for man's own individual exaltation or for the annihilation of his opponents."

The sect devotes itself to what are technically known as the five Ms. which are named in the verse,—

Madyam manam cha minam cha mudra maithun mewa cha ; Été panch makarasyur mokshada hi yugo yugo.

"Wine, fish, flesh, enjoyment and cohabitation—these are the givers of salvation in every age." For each of these there is a slang or technical term. Thus wine is tirtha or "pilgrimage;" flesh, sudhi or "pure;" fish, pushpa or "flowers;" mudro is chaturthis or "fourth;" and cohabitation, panchamis or "fifth." Their principal form of worship is known as Bhairavi chakra or "the wheel of Bhairava;" and they assert that whoever takes part in it becomes for the time a Brahman. A jug of spirits is placed within the figure of a triangle or quadrangle, and worshipped with the mantra, Brahm shapam bimocha tha-"O wine! thou art free from the curse of Brahma." Again the secret form of the ritual consists in the worship of a naked woman, and similarly, a naked man is worshipped by the women. A vessel is filled with water and a large dish with meat, and the leader, the wine cup in his hand, says, Bhairavokam Sivokam, "I am Bhairava and Siva." He drinks first, and all the congregation does the same. A man and woman stand

naked with swords in their hands, and are worshipped. The pair are supposed to represent Devi and Mahadeva. Then follows indiscriminate license, and the subsequent ritual takes even more disgusting forms. To free themselves from the risk of subsequent transmigration, they perform a particular charm (prayoga), which consists in placing bottles of liquor at separate places in the house and drinking till intoxication results. The mantra of initiation is said to be Dam Durge namah, or Bham Bhairavdya namah, "I salute Durga. I salute Bhairava." In Bengal they also use the mystic formula Him, Srin, Klin. Another of their mystic formulas is Hram, hrim, hrum, bagala muhhai phat swaha, or Hum phat swaha. The charm to kill an enemy is to make an image of flour or earth and stick razors into the breast, navel and throat, with pegs in the eyes, hands and feet. Then they make an image of Bhairava or Durga, holding a three-pronged fork (trisal) in the hand, and place it so close to the image of the person to whom evil is intended that the fork pierces its breast. A fire sacrifice is made with meat and a charm recited, which runs-"Kill, kill; estrange, and make him hatea of all; make him subservient to my will; devour him, consume him, break him, destroy him; make my enemies obey me." At one time they were supposed to make human sacrifices to Kâli, and the records of our Criminal Courts show that such practices have not entirely ceased. In this they are closely connected with the Aghoris, who eat human flesh. One division of them the Choli-margi, makethe women place their boddices (chole) in a jar, and thus allot them by chance to the male worshippers. Of another, the Bîjmârgi, the bestiality of the ritual defies description.

3. There seems, unhappily, reason to believe that this brutal form of so-called worship is spreading in Upper India under the example of Bengali immigrants, who have introduced it from its head-quarters in Bengal. At the last census, 1,576 persons avowed themselves worshippers of the left-hand path.

Banaphar.—A famous sept of Yadubansi Rajputs confined almost entirely to the Bundelkhand country now included in the Allahabad and Benares Divisions. According to their own account they derive their name from their ancestor, a certain Rishi who used to live on the wild fruits of the jungle (canaphala). Their original settlement is said to have been Orai and Chausa, in the Jalaun District. The story of their emigration to Mahoba is thus told:—Two men of the tribe once went into the forest to hunt; their

names were Jasar and Sorhar. They came upon two buffalos fighting, and as they watched the combat two Ahir girls came up, and by main force separated the furious animals. The Thåkurs were so pleased with the bravery and strength of the girls that they took them to wife. Their sons were the famous Alha and Udal, whose adventures form the subject of the great Bundelkhand epic. They are the heroes of the famous war between the Chandels and Chauhâns. In the course of this campaign the Chauhân chieftain, Prithivi Râja, conquered the King of Mahoba, Paramarddi Deva, or Parmal, as he is familiarly called by the bard Chand, and the later annalists at a battle at Sirswagarh, on the Pahoj, or at Bairagarh near Orai.1 The names of the Ahîr girls, their mothers, are said to have been Devala and Brahma. When the Râja found that his men had contracted a low marriage with Ahîrins they were turned out of caste, and took service with Parmal of Mahoba. At that time Mahoba was beseiged by the hosts of the Râja of Jambudwîpa, one of the seven islands or continents of which the world is made up, having Mount Meru for its centre and including Bharata-varsha or India. The Banaphar heroes drove back the enemy, and were rewarded by the gift of an estate known as the Daspurwa, or ten hamlets. Subsequently two other Banaphar soldiers of fortune, Râma Sinh and Dhana Sinh, came to Benares from Chausa and took service with Bandal, the Raja of Benares. They rose in his favour, and by and by proposed to him to attack and expel the Bhar Râja of Kantit, in the Mirzapur District. For this purpose they invited some of their relations and made them take service with the Bhar Râja. According to the stock legend which explains the conquest of the Aborigines by the Aryan invaders, they drugged the liquor of the Bhars and overcame them while sunk in drunken sleep. Thus Râja Bandâl acquired the territories of the Bhars. Bandâl conferred on the Banâphar warriors the villages of Râjpur and Hariharpur. Dânu Sinh succeeded Bandâl, and held Dhana Sinh in high favour. One day the Râja was at his devotions and a kite dropped a morsel of flesh on him, whereupon Dhana Sinh killed it with his arrow. This so pleased the Raja that he conferred more estates upon him. These have been gradually lost until the

¹ For this campaign see Cunningham, Archwological Reports, II., 455, Gazetteer, N. W. P., I., 160

² The connection between the Banaphars and Ahirs is one of many instances which illustrate the mixed origin of many of the Eajput septs.

sept now hold a very inconsiderable landed property in the Benares Division.

2. The Banaphars hold only a moderately respectable rank, among Rajputs. In Jalaun they will, it is said, take brides by the dola form from all the poor Rajputs of the District, and receive the bride price. They marry their sons to the girls of the Bais, Gautam, Dikhit, and Bisen septs. In Hamapur they profess to belong to the Kasyapa gotra, and give brides to the Gautam, Dikhit Bais, and Chandel, while they take wives from the Nandwani, Bahman Gaur and Bais. In Banda they give brides to the Dikhit, Gautam, Gaur, and Kachhwaha; and take girls of the Panwar Bais, Dikhit, and Sombansi septs.

Distribution of the Bandphar Rajputs according to the Census of 1891.

Distri	CT.		Number.	Number. District.					
Machura	•	•	8	Jålson		•		723	
Farrukhâbâd			3	Lalitpur		٠,		59	
Mainpuri .	•	•	15	Benares	•			1,447	
Etah	•	•	1	Mirzapur	•	•		191	
Sh ā hjahānpur		•	36	Ghazipur	•	•		629	
Pilibhft .	•		8	Ballia .	•			473	
Cawnpur			123	Azamgarh				35	
Bånda .	•		510	Lucknow				1	
llamirpur .	•		828	Båå Bareli	•	•		2	
Allahâbâd .	•		340						
Jhansi			34		To	Tal		5,465	

Banarwâr, Bandarwâr.—A sub-caste of Banyas found principally in the Benares Division. They have thirty-six sections, which are thus given in Mirzapur—Mâlhan, Sothiyân, Sanbhariya, Abakahon, Rupiya, Katariya, Patsariya, Thagwariya, Manihariya, Narihiya, Nakthariya, Khatwatiya, Khelaniya, Burbak, Manipariya, Jhatwatiya, Purwar, Deriya, Puriya, Kalyâniya, Dhângar, Sonmukhiya, Chaudhariya, Sethiyân, Bairah, Naiphiriya, Katholiya, Beriya,

Kakariya, Badana, Kasauliya, Lohkhariya, Panchlatiya, Dhenk. Bajaj, Motariya, and lastly those who have no knowledge of their gotra call themselves Akash Bhanwari. These sections marry indiscriminately. They are often initiated into the Ramanandi sect of Vaishnavas. To the East they worship, as a sort of fetish (apparently from some fancied connection of name), the bandi or chain worn by women on the forehead. To this on the deof the Någpanchami they offer prayers, cakes (puri), usually one hundred and eight in number, and garlands of flowers. They worship Mahâbîr and the Pânchonpîr in the usual way. Their priests are Tiwari Brahmans who are said to serve the royal family of Rîwa. They make their living as brokers, and by selling brass vessels, cloth, money-changing and similar mercantile business. Those who live towards the North eat meat, but the others do not. Drinking is prohibited. They eat pakki cooked by Brahmans Kshatriyas and Vaisyas. They will eat kachchi cooked only by members of their own sub-caste. Some Brâhmans, and Kshatriyas will eat pakki cooked by them. Kahârs and Nâis will eat kackchi cooked by them.

Bandhalgoti; Bandhugoti; Bandhilgoti; Banjhilgoti.-A sept of Râjputs found principally in Sultângur, of whose origin there are at least three different accounts. First .- Their own tribal legend, according to which they are "Sûrajbansi by origin and belong to the particular branch of the clan now represented by the Râja of Jaypur. About nine hundred years ago Sûda Râê, a scion of that illustrious house, leaving his home in Narwargarh, set out on a pilgrimage to the holy city of Ajudhya. His route lay across the Amethi Pargana, in the Sultanpur District, where, near the present village of Råépur, half overgrown with tangled weeds and briars, a shrine of Devi suddenly presented itself to his view. The Bhars then held sway and few vestiges remained anywhere of Hindu places of worship; so the pious pilgrim resolved to tarry a while near the one accident had brought him to. Having performed his devotions, he lay down to rest, and in his slumbers saw a vision of the goddess of the fane, who disclosed to him the lofty destiny ordained for him and his descendants; they were to become hereditary lords of the territory in which he was then a temporary sojourner. Prepared to further to his utmost the fulfilment of so interesting a prophecy, he determined henceforth to abide in his future domains, and relinquishing his uncompleted pilgrimage, entered into the service of the

Bhar chieftain. His innate worth soon manifested itself in many ways, and secured his elevation to the post of minister. His Bhar master now designed, as a crowning mark of favour, to bestow upon him his daughter in marriage; but a Sûrajbans, though he might condescend to serve a barbarian, might not sully his lineage by a mésalliance, and Sûda Râê contemptuously refused the proferred honour. The Bhar chief, in offended pride, at once deprived him of hi. office and he returned to Narwargarh. But his mind was ever occupied with thoughts of the promised land; he collected a picked body of followers and marched against Amethi. The Bhars were defeated with great slaughter, and the Sûrajbans occupied their territory. Sûda Râê established a fort on the spot where he had seen the prophetic vision, and included therein the ruined shrine in grateful commemoration of the divine interposition of his fortunes which occurred there. After the lapse of a few generations, the line of Sûda Râê threatened to become extinct, for the sixth in descent remained childless in his old age. In the village of Kurmu, however, resided Kanak Muni, one of those saints of irresistible pietv. To him Mândhâta Sinh poured out his tale of woe; and not in vain; for, by the prayers of the saint, a son was born to him. and was at first called Sutsâh; but when he was taken to be presented to the saint he was called Bandhu, or "who is bound," and his descendants called themselves Bandhugoti, or popularly Bandhalgoti."1

- 2. According to Mr. Carnegy, however, they spring from a Brâhman, Chuchu Pânrê, and a Dharkârin or Dom woman, and their name is connected with that of the Bânsphor Doms. They worship as their tribal fetish the knife (bânka) with which Doms split the bamboo, and this they now call a poniard, the symbol of Narwar.
- 3. Thirdly, Sir H. M. Elliot 3 describes them as a branch of the Chauhâns.
- 4. On the general question of their origin Mr. Millet writes :— "With regard to the theory which makes their Kshatriya status of local development, the Bandhalgotis freely admit that one of their number was enlisted on the side of the Râja of Hasanpur in his

¹ Sultanpur Settlement Report, 154, agg.

² Notes, 40.

³ Supplemental Glossary, sv.

⁴ Loc. cit, 171, sq.

dispute with the Baghels, and that in return for services then rendered a tract of land was made over to him by the Raja. Again, while they describe their former home to have been at Narwargarh, the town of Hasanpur was, until the time of Hasan Khan, that is just till the synchronism in the annals of the Bandhalgoti and the Bachgoti, known as Narwal. And further, whereas the Bandhalgoti derive their name from Bandhu, there is contiguous to Hasanpur a village named Bandhu, and a slight eminence on the border of a tank between the two is still pointed out as the residence of the Bandhalgoti servant of the Râja. The story of the Dharkârin alliance may seem to find some support in one form of the clan appellation; for Banjhil goti is a very possible corruption of Banschhilgoti (bans, "a bamboo," chhilna, "to pare"), and although the exact word banschhil does not exist, a very similar one, Bânsphor, shows that the bamboo-splitting industry furnishes the basis of a caste distinction. The reverse of the picture is not, however, quite blank. Whatever the source of the Bandhalgoti traditions, it is curious that in claiming kinship with the Jaypur family they should hit on, as the home of their ancestors, the very place it occupied before its removal to Jaypur; and the strangeness of the coincidence is enhanced by the fact that Sûda Râê's pilgrimage agrees in date with the Kachhwâha migration." The question of their origin must then remain to some extent doubtful.

5. In Sultânpur they are reported to take brides from the Bilkhariya, Tashaiya, Chandauriya, Kath Bais, Bhâlê Sultân, Raghubansi, Gargbansi, Rajkumâr, and Bachgoti; and to give girls to the Titokchandi Bais, Mainpuri Chauhâns, Mahûl Sûrajbansis, Nagar Gautams, and Bisens of Majhauli; and that their gotra is Bandhal. In Gonda, it is said that their gotra is Vatsya, and that they give girls to the Panwâr, Bisen, Sirnet, Raikwâr, Bhadauriya, Bais, Kalhans and Chauhân; and take brides from the Sûrajbans, Bachgoti, Barwâr, Gaharwâr, and other high caste Râjputs.

Distribution of the Bandhalgoti Rájpuls according to the Census of 1891.

DISTRICT.				Number.	Dist	Number.		
Agra .		•		9	Sitapur	•		85
Fatchpur	•	•		115	Kheri .	•	•	11
Lalitpur	•			6	Faizābād		•	495
Benares	•	•		27	Gonda	•	•	407
Gorakhpur	•	•		48	Sultanpur		•	9,831
Basti .	•			257	Partabgarh			8
Azamgarh	•	•		4	Bårabanki		•	42
Lucknow		•		17				
Råå Bareli	,	•	•	129		To	TAL	11,436

Bândi.—A small tribe living as drummers and bird-catchers in the Himalayan Tarâi. Their chief business is catching birds for sale. They also make a living by catching birds and bringing them into cities where pious people, such as Jain Banyas, pay them to release a bird as an act of piety or as a charm to take away disease from a sick person. In their habits and occupation they resemble the Baheliya.

The Census returns record four sections,—Gaur, Mathuriya, Odrain and Serain.

Distribution of the Bandi according to the Census of 1891.

	Tumber.									
Bareilly	•	•	•	•	•	•				105
Morâdâbâd	•	•	•	•	•	•	•	•	•	5
							To	PAL	.	110

Bangâli, Bengâli.—A resident of Bengal, Vanga of Bangâli.—A resident of Bengal, Vanga of Bangâli.—A resident of Bengal, Vanga of Bangâli.

Desa. It is not quite clear whether some of these recorded in the census lists are not the familiar Bengâli Bâbu who has not been entered in his regular caste, Brâhman, Kâyasth, etc. At any rate there is a recognised tribe of vagrants known as Bengâli, Nanmuslim Bengâli or Singiwâla, the last because they use a kind of horn in cupping.

- 2. From reports from the District Superintendents of Police at Saharanpur. Meerut. and Aligarh, it appears that these people wander all over the Upper Duâb and the Panjab and Native States They disclaim any direct connection with Nats, Kanjars, and similar vagrants; but they are obviously closely related. Among the Hindu branch there appear to be at least three exogamous sections, Negiwâla, Teli, and Jogeli. The Census returns show 54 sections of the Hindu and four of the Muhammadan branch, but it is impossible to say how many of these belong to the vagrant Bengalis. The Hindu branch call themselves the descendants of one Siwai Râm, Râjput, who was a Bengâli and elephant driver, and in the time of Aurangzeb learnt the art of bleeding and cupping from a native physician or Hakîm, and taught it to his descendants. The Muhammadan branch usually call themselves Lodi Pathâns from Bengal. They do not admit outsiders to their caste; marry in the usual form, if Muhammadans, through the Qazi, but as might have been expected their religious practices are vague. The Muhamadans are said never to be circumcised, and they as well as the Hindus worship Devi and Zâhir Pîr.
- 3. From Meerut it is reported the Hindu branch will eat meat of all kinds, the flesh of cloven or uncloven footed animals, fowls, all kinds of fish and crocodiles, and the leavings of other people. Though this is not quite certain, it would appear that the Muhammadan branch generally abstain from pork.
- 4. The Bengâli is a loafer and vagabond, prone to commit petty theft, a beggar, and a rustic surgeon as far as bleeding and cupping go. In their manner of life they much resemble the Mâl and Bediya of Bengal, and, if there is anything in the name, they are possibly akin to their tribes.

Distribution of Bengdlis according to the Census of 1891.

	D187	BICT.				Hindus.	Musalmans.	Total.
Dehra Dûn	•	•	•	•		•••	16	16
Sahāranpur	•	•	•	•		65	160	225
Bulandshahr	• 1	•	•	•		235	1	236
Aligarh .	•	•	•	•	•	1	•••	1

Distribution of Bengalis according to the Census of 1891-contain

	DISTR	iots.				Hindus.	Musalmans.	Total.
Mathura .	•		•		•	64	•••	64
Agra .	•	•	•	•		40		40
Far.ukb&b&d	•	•	•			5		5
Mainpuri .	•	•	•	•	ا• ِ	2		2
Bareilly .	•	•	•	•		25		25
Budaun .	•	•	•	•		•••	25	25
Cawnpur .	٠.	•	•	•		31	4	85
Fatehpur .	•	•	•	•		16		16
Bånda .	•	•		•	•	4		4
Allahåbåd .	. •	•	•	•		65	4	69
Jhansi .	•	•	. •	•	.•	8		R
Benares .		•	•	•	•	219		219
Mirzapur .	•	•		•	•	12		12
Ghazipur .	•	•	•		•	28	•••	28
Gorakhpur .		•	•			41		41
Kuman .	•				•	15		15
Lucknow .		•	•			61	30	91
Råå Bareli .	•	•				75	17	92
Faizābād .		•		•		. 5		5
Gonda .	•	•	•			•••	16	16
SultAnpur .		•	•			2		2
Partabgarh .	•	•	•	•	•	51	7	58
			To	TAL		1,070	280	1,350

Bangâli, Bengâli.—One of the great divisions of Brâhmans recorded as such at the last census. According to Mr. Risley, who has given an elaborate account of them, the Bengal Brâhmans

^{&#}x27; Tribes and Castes, L., 144, sqq.

belong to one or other of the Gaur groups, and are divided into five main sub-castes,—Rårhi, Barendra, Vaidik, Saptasati and Madhyasrani. As already stated, it is impossible to say how many of the 58 sections recorded in the census refer to the Bråhman branch, and how many to the tribe of vagrants of the same name.

- 2. "The Rårhi Brahmans derive their name from the Rårh, or the high-lying alluvial tract on the west bank The Rarhi Brahmans. of the river Bhagîrathi. Their claim to be of comparatively pure Aryan descent is to some extent borne out by the results of anthropometric enquiries. The current tradition is that early in the eleventh century A. D. Adisura or Adisvara, King of Bengal, finding the Brahmans, then settled in Bengal, too ignorant to perform for him certain Vedic ceremonies, applied to the Râja of Kanauj for priests thoroughly conversant with the sacred ritual of the Arvans. In answer to this request five Brahmans of Kanauj were sent to him, Bhatta Nåråyana, of the Såndilya section, or gotra; Daksha, of the Kasyapa gotra; Vedagarbha or Vidagarbha, of the Vatsa gotra, or, as others say, from the family of Bhrigu; Chandra or Chhandara, of the Savarna gotra; and Sri Harsa of the Bhâradvâja gotra. They brought with them their wives, their sacred fire and their sacrificial implements. It is said that Adisura was at first disposed to treat them with scanty respect, but he was soon compelled to acknowledge his mistake, and to beg the Brâhmans to forgive him. He then made over to them five populous villages, where they lived for a year. Meanwhile the king was so impressed with the superhuman virtue of Bhatta Nârâyana, who was a son of Kshitisa, King of Kanauj, that he offered him several more villages. The Brahman, however, declined to take these as a gift, but bought them, as the story goes, at a low price.
 - 3. "Although the immigrant Brâhmans brought their wives with them, tradition says that they contracted second marriages with the women of Bengal, and that their children by the latter were the ancestors of the Barendra Brâhmans. The Barendra, on the other hand, claim to represent the offspring from the original Hindustâni wives, and allege that the Rârhi Brâhmans are themselves sprung from the mesalliance contracted in Bengal.
- 4. "By the middle of the eleventh century, when Ballâl Sen, the second of the Sen Kings of Bengal, instituted his famous enquiry into the personal endowments of the Rårhi Bråhmans, their numbers

seem to have increased greatly. They are represented as divided into fifty-six headships of villages (gdin), which were reserved for them, and might not be encroached on by Brahmans of other orders.

- 5. "It is interesting to trace in Ballal Sen's enquiry the survival or reassertion of the principle that the Brahmanhood of the Brâhmans depends not merely on hirth but upon personal endowments. It is a question of virtue, not a question of descent. Ballal Sen, of course, could not go as far as this. The time had long passed when a Kshatriya could transform himself into a Brâhman by penance and self-denial. But the Sen Monarch sought to reaffirm the ancient principle, so far as was then possible, by testing the qualifications of each Rarhi family for the priestly office, and classifying them, in the order of their virtue, according to the results of this examination. Thus two grades of sacerdotal virtue were formed, the Kulin being those who had observed the entire nine counsels of perfection, and the Srotiya, who, though regular students of the Vedas, had lost status by intermarrying with families of inferior birth. The Srotiya were again divided into Siddha or 'perfect,' Sâdhya or 'capable of attaining purity,' and Kashta or 'difficult.' The last-named group was also called Ari or 'enemy,' because a Kulin marrying a daughter of that group was disgraced."
- 6. As above stated, there is a difference of opinion as to their origin. "The sub-caste takes its name from the tract of country known as Barendra, lying north of the river Padma and corresponding roughly to the Districts of Pabna, Râjshâhi, and Bogra. Of these there are three hypergamous classes—Kulin, Suddha or i, pure, Srotiya and Kashta, or bad Srotiya." Of their rules of intermarriage Mr. Risley gives full details.
- 7. "Concerning the origin of the Vaidik Brâhmans some differences of opinion exist. All agree in honouring them for their adherence to Vedic rites, their zeal for Vedic study, their social independence, and their rejection of polygamy. From the fact that some of the most important settlements of the sub-caste are formed in the outlying districts of Orissa and Sylhet, some authorities are led to describe them as descendants of the original Brâhmans of Bengal, who refused to accept the reforms of Ballâl Scn, and took refuge in regions beyond his jurisdiction. The theory that they came from Kanauj derives support

from Mr. Sherring's statement that the Kanaujiya Bråhmans of Benares recognise the Vaidik as a branch of their own tribe, who settled in Bengal. There are two main divisions of Vaidik Brahmans,—Paschâtya or 'Western,' claiming to have come from Kanauj, and Dakshinatya or 'Southern,' tracing their origin to the original Bengal stock."

- 8. "According to popular tradition, the Saptasati Bråhmans are descended from the seven hundred ignorant Bråhmans. Bråhmans sent by Adisur to the Court of Kanauj for the purpose of learning their priestly duties. Others trace their origin to certain Bråhmans who were exiled beyond the Brahmaputra river for resisting the innovations of Ballâl Sen. It seems to be certain that they are peculiar to Bengal, and that they cannot claim connection with any of the ten standard Bråhmanical tribes. They virtually admit their inferiority to the other orders of Bråhmans. Men of education and respectability are reluctant to admit that they belong to this sub-caste, all distinctive practices are being abandoned, and the entire group seems likely to be absorbed in the Srotiya grade of Rårhi Bråhmans."
- 9. The Madhyasreni Brâhmans profess to derive their name from The Madhyasreni the fact of their original settlement being in the District of Midnapur, lying midway (Madhyadesa) between Bengal and Orissa. It is conjectured that they may be a composite group made up of members of the Rârhi, Utkal, and Saptasati sub-castes, who for some reason broke off from their own classes, settled in an outlying district, and in course of time formed a new sub-caste.
- 10. Further elaborate details of the Bengal Bråhmans will be found in Mr. Risley's excellent account of them.

Distribution of Bangali Brahmans according to the Census of 1891.

DISTRICT	Number.	DISTRICT.	Number.
Sahāranpur	13	Agra	106
Muzaffarnagar	3	Ferrukhâbâd	11
Bulandshahr	80	Etawah	27
Aligarh	8	Etah	8
Mathura	505	Morådåbåd	26

Distribution of Bangdli Brahmans according to the Census of 1891 -contd.

District.				Number.	Dia	Number.			
Cawnpur			•	189	R&S Bareli		•	•	16
Allahâbâd		•		1,167	Sitapur	•	•		12
Jh ā nsi .		•		30	Kheri .		•		50
Lalitpur				22	Faizābād	•	•		26
Benares			•	2,362	Gouds .		•.		9
Mirzapur	•	•		3	Bahraich		•		11
Ghazipur		•	•	119	Sultanpur	•			22
Ballia .		•		84		To	PAL		5,251
Gorakhpur				108	Males .				2,372
Lucknow	•	•	·	289	Females	•	•		2,879

Banjara. 1—A tribe whose primary occupation is, or rather used to be, to act as grain carriers and suppliers to armies in the field. Their name is derived from the Sanskrit vanijya or banijya-kara, "a merchant." Şir H. M. Elliot, whose account of the tribe is perhaps the most valuable part of his admirable "Supplement to the Glossary of Indian terms," the first attempt at a scientific account of the tribes of these Provinces, shows that the popular derivation from the Persian biraniar or "rice-carriers" is untenable. argues that the word must be of higher antiquity than (omitting fabulous legends) the Indian connection with Persia. "Thus we find mention of a cock-fight in the Banjara camp in the story of Pramati in the Dasa Kumâra Charitra written by Dandi, a predecessor of Kâlidâsa, according to Colebrooke. It is to be confessed, however, that Wilson does not assign an earlier origin to this composition than the ninth century. Nevertheless, independent of this testimony, Banjaras seem to be clearly indicated, even by Arrian (Indica, XI). We may, therefore, rest assured that we are not to look to Persia for the origin of the name." On this question Professor Cowell* has remarked :- "Sir H. M. Elliot was

Based on enquiries at Mirsapur and notes by Pandit Baldeo Pracad, Deputy Collector, Cawnpur; Pandit Badri Nath, Deputy Collector, Kheri; Mr. W. H. O'N. Segrave, District Superintendent, Police, Basti; and the Deputy Inspectors of Schools, Bareilly and Bijnor.

² Academy, 14th May, 1870.

misled when he supposed that the word Banjara was necessarily of higher antiquity than the Indian connection with Persia, because it occurs in the Dasa Kumāra Charitra, written by Dandin in the eleventh or twelfth century. It is true that Professor Wilson in his analysis of the story of Pramati speaks of the Banjara camp, but in the printed text of the original (p. 125) no such word occurs, but we have only Makati nigame naigamānam. Dandin 'no doubt had Banjāras in his mind; but he cannot be quoted as an authority for the word." The theory that the title of the caste may be connected with the Hindi ban-jāras in some such sense as "burners or cleaners of the jungle" or "forest wanderers" is untenable.

2. Before considering the tribe as found in these Provinces, it may be well to put together some of the in-The Banjaras of the Dakkhin. formation about them obtainable from the Dakkhin, where they retain much more of their primitive manners and customs than the small branch which remains in these Provinces. where they have been much modified by association with other races. The chief authority for the Dakkhin branch is the report of Mr. Cumberlege, District Superintendent of Police at Wun, in the Berårs. He explains that the Banjaras of the Dakkhin fall into three grand Hindu tribes, Mathuriya or "those from Mathura"; Lavâna who probably derive their name from being carriers of salt (Sans. lavana), and Châran (Sans. chârana, "a wanderer, pilgrim;" chare, "a spy"). "The three Hindu tribes all trace their descent from the great Brahman and Rajput races of Upper India, and, as usual, ascribe their tribe segregation to some irregular marriage of a legendary kind contracted by their first ancestors. In these stories Guru Nanak, the Sikh Prophet, usually figures as the opportune miracle-worker and spiritual adviser. No doubt these stories of descent are founded on fact. It is most probable that some irregular marriage, made by adventurous wanderers into distant countries, did first out off these branches from the parent stock, and plant them apart as distinct communities. From Mr. Cumberlege's memoir it may be conjectured, however, that the emigration which settled the Banjara upon Dakkhin soil took place when these grain carriers came down with the Mughal armies early in the seventeenth century." (As a corroboration of this it may be noticed that the first mention of Banjaras in Muhammadan history

¹ Quoted in the Berar Gasetteer, 195, eqq.

is in Sikandar's attack on Dholpur in 1504 A.D. 1) "In fact they seem to have derived their whole origin and organisation from the long wars of the Delhi Emperors in the South, and the restoration of peace and prosperity is breaking them up. Neither their trade nor their tribal system can survive another generation of British predominance. Wherefore some account of their more striking peculiarities has at least the interest that attaches to a picture of things which we shall never see again."

3. "Of the Châran tribe the Râthaur family," says Mr. Cumberlege, "is the strongest, and holds sway in The Charan Banjaras of the Dakkhin. Berår, for all the Dakkhin is parcelled out among different Banjara tribes, and no camp (tanda) trades or grazes cattle beyond its own border. The Chârans evidently came to the Dakkhin with Asaf Jan, sometimes called Asa Khan, the Wazîr Shahjahan; and in the year 1630, or thereabouts, Bhangi and Jhangi Nâiks (represented to have been brothers, but certainly not such, though perhaps related) had with them 180,000 bullocks, and Bhagwan Das, the Burthiya Naik, only 52,000. They accompanied Asaf Jan, carrying his provisions during his raid into the Dakkhin. It was an object of Asaf Jan to keep these bullocks well up with his force, and he was induced to give an order to Bhangi and Jhangi Naiks, as they put forward excuses regarding the difficulty of obtaining grass and water for their cattle. This order was engraved on copper and in gold letters as follows:-

> Ranjan ka pani, Chhappar ka ghas, Din ka tin khun mu'af; Aur jahan Asaf Jan ké ghoré, Wahan Bhangi Jhanji ka bail.

This is still in the possession of the descendants of Bhangi, who are still recognised by the Haidarâbâd Court; and on the death of the representative of the family his successor receives a dress of honor (khillat) from His Highness the Nizâm. The meaning of the inscription seems to be—"If you can find no water elsewhere, you may even take it from the pots of my followers; grass you may take from the roofs of their huts; and if you commit three murders a day I will even pardon this, provided that where I find my cavalry I can always find Bhangi Jhangi's bullocks."

Dowson's Elliot, V., 100. Brigg's Ferishta, I., 579.

4. On this Mr. Cumberlege writes :- "Though not to such an extent as in former years, witchcraft still Witchcraft among the Dakkhin Banjaras. obtains in Berâr. I can confidently say this, as I had a case in this district wherein all the features coincided exactly with what I am told is still the practice of Banjaras when they fancy a woman a sorceress. The woman was knocked down and strangled by three or four men deputed by the Naik of the camp, on her husband refusing to kill her, to kill and bury har: this they did, and the husband had afterwards to appear before the council (panchdyat), where he was mulcted of all he possessed, amounting in cattle and cash to about R2,000. Even when attacked by a bad fever or determined dysentery, they often put it down to foul play by some sorceress, and on such occasions the sufferer sends for some one who knows some spell (mantra) or is supposed to know something of sorcery (jddu). A betel-quid is given to the sufferer and some spell is repeated. Should the sufferer not recover now, he sends for the Naik, mentions the name of the person he suspects, or not, as the case may be, who sends five or six men, taken from each family in the camp, to any Châran Bhegat to enquire of him who is the sorceress; and, to place this fact beyond doubt, as this deputation goes along they bury a bone or any other article on the road, and make the Bhagat presently state where it was buried, and what the article was. On arriving at the Bhagat's residence, he tells each man his name, class, gotra, and denomination; that he knows they have come to enquire what has caused the illness of the person (mentioning his name and caste) who is suffering. This he must do directly after the salams are exchanged, and before the others speak again. A relative of the sick man now places a rupee before a lighted wick; the Bhagat takes it up, looks steadily at it, and begins to sway about, make contortions of the face and body, etc., while the goddess Marivâi (Mahâ Kâli) is supposed to have entered his body. He now puts down the rupee, and, being inspired, commences to state the date and hour on which the sick man got ill, the nature of the complaint, etc., and in an indignant tone asks them why they buried a certain article (mentioning it) on the road. Sometimes they acknowledge that he is a true Bhagat now, but generally the men call for some further proofs of his abilities. A goat in kid is then brought, the Bhagat mentions the sex of, and any distinguishing marks upon the kid; the goat is then killed, and if he has

guessed right the deputation becomes clamorous and requires the name of the sorceress. But the Bhagat keeps them waiting now and goes on to mention the names of other people residing in their camp, their children, and sometimes the names of any prized cows or bullocks; he also tells the representative of what family he has married into, etc. On this the latter presents his nazar; this was fixed at R25 formerly, but greed dictates the sum now, which is often as much as R40.

- 5. "The Bhagat now begins chanting some song, which he composes as he goes on, and introduces into it the names of the different families in the camp, having a word or two to say about each. The better portion get vile abuse, are called a bad lot, and disposed of quickly; but he now assumes an ironical appearance, begins to extol the virtues of a certain family, becomes facctious, and praises the representative of that family who is before him. All know that the sorceress is a member of that family; and its representative puts numberless questions to the Bhagat relative to his family and connections, his worldly goods, and what gods he worships; the name of the sorceress he calls for; inquires who taught her sorcery (jddu); and how and why it was practised in this particular instance. The business is now closed by a goat being killed and offered up to Biroliya, and then all return to their camp.
- 6. "Even now a man may refuse to acknowledge this Bhagat, and will, if the sorceress be a wife or daughter to whom he is attached, should he have money to take the business on to another tribunal. But as he has to pay the expenses of all the men who accompany him, all cannot afford to question a Bhagat's decision. Sometimes the man will tell his wife, if he is certain she will obey him, to commit suicide; and as she knows full well the punish. ment is death, and that she must meet it in some form almost at once, when thus enjoined she will obey generally. Otherwise the husband with a witness or two, taking advantage of the first opportunity when she has left the camp, kills and buries her with all her clothing and ornaments. A meeting of the council is held, the witnesses declare the business has been completed satisfactorily, and the husband may or may not agree to the judgment of the council with regard to his pecuniary liabilities. He has to pay all the expenses of the deputation; by the Bhagat is fined R100 or R150; and if he has refused to do the deed himself, and others have

had to do it for him, or the sick man dies, he has to give a large sum besides to the man's family for their support. This fine originally belonged to Bhangi Nâik's representative, Râmu Nâik; but it is often kept by the different Nâiks themselves now. Râmu has still great influence; but he has used his power so cruelly that many have seceded from his control, and have Nâiks of their own, whom they now obey almost implicitly. There are men in this district well known to me who have been fined six or eight thousand rupees for small misdemeanours, and it is hardly to be wondered at that this thing could not continue for ever.' It is satisfactory to note that under the influence of British law these cruel proceedings are now practically unknown; but those best acquainted with the facts are certain that there would be an immediate recrudescence of it if the pressure of our administration were relaxed.

7. Up to our own day the Banjaras of the Dakkhin practised human sacrifice. General Sleeman1 tells a Human sacrifice among story that the fort and part of the town of the Banjaras of the Dakkhin-Sågar stands on a wall said to have been built by a Banjara. He was told that the lake would continue dry until he consented to sacrifice his daughter and her affianced husband. He built them up in a shrine and the waters rose, but no Banjara will touch the water. Their women, even to the present day, are notorious for necromancy. They are, according to Sir Alfred Lyall," "terribly vexed by witchcraft, to which their wandering and precarious existence especially exposes them in the shape of fever, rheumatism, and dysentery. Solemn enquiries are still held in the wild jungles where these people camp out like gipsies, and many an unlucky hag has been strangled by the sentence of their secret tribunals."

8. According to Mr. Cumberlege, "the Chârans are all deists.

Religion of the Dakkhin Banjaras. There are Hindu gods they worship as having been holy men; but they only acknowledge one God, and look on Guru Nânak as the propagandist of their religion; Guru Nânak is supreme; but they worship Bâlaji, Mariyâi (Mahâ Kâli), Tulja Devi, Siva Bhaiya, Mitthu Bhûkiya, and Sati. There are smaller gods worshipped also, but the above

2 Asiatic Studies, 89.

¹ Rambles, I., 129, Indian Antiquary, VIII., 219, egg.

are the only gods worshipped by the Chârans of Berâr. They have heard of Siva Dâs, but do not worship him as the men of the Telinga country and Central Provinces do. The reason is seen at a glance. Ours is the Râthaur country, those parts belong mostly to the Burthiya class; in fact the Telinga country is entirely theirs, and Siva Dâs was a Burthiya, not a Râthaur, I believe. The oath most sacred to them is taken in the name of Siva Bhaiya, a hely man who resided at Pohora, in the Wûn District, where there are still temples, I believe, to Siva Bhaiya and Mariyâi, and where a nephew of Siva Bhaiya, by name Sûka Bhaiya, still officiates. There are numbers of Bhagats, of varied celebrity, to whom they go on any serious difficulty; otherwise their own Nâiks, or the Nâik to whom the former is subordinate, adjudicates."

9. "There is a hut set apart in every camp and devoted to Mitthu Bhûkiya, an old free-booter. Ceremonies prior to crime. may eat, drink, or sleep in this hut; and it is simply used for devotional purposes. In front of this hut is a flagstaff, to which a piece of white cloth is attached. By all criminals Mitthu Bhûkiya is worshipped as a clever free-booter; but he is more thought of on the other side of the Wardha than here. However, where the white flag is seen in front of the hut, it is a sign that the camp worships Mitthu Bhûkiya, and should, therefore, be watched carefully when they are suspected of having committed crime. The men who have agreed and arranged the particulars regarding the carrying out of their scheme meet at night at this hut. where an image of Sati is produced; clarified butter (qhi) is put into a saucer, and into this a wick is placed, very broad at the bottom and tapering upwards: this wick, standing erect, is lit, an appeal is made to Sati for an omen, those worshipping mentioning in a low tone to the god where they are going and what the purpose. The wick is then carefully watched, and should it drop at all the omen is propitious. All immediately get up and make an obeisance to the flag, and start then and there for the business they have agreed on. They are unable to return to their homes before they start, because they must not speak to any one till their business has been carried through. And here we have a reason why Banjaras are rarely known to speak when engaged in a robbery, for, if challenged, these men, who have gone through the ceremony, may not reply. Should they have reached their destination, whether a village, hamlet, or unprotected cart, and are challenged, if any one of them reply, the charm is broken and all return home. They must again take the omens now and worship again or give up the attempt altogether. But, I am told, they generally prefer to make certain of the man who is venturesome enough to challenge them by knocking him down and either killing him or injuring him so severely that he cannot interfere, and would not wish to meddle with their other arrangements. If one of the gang sneezes on the road it is also fatal; they must return to their camp at once." For further details regarding the methods of criminality of these Dakkhin Banjāras a reference may be made to Major E. J. Gunthorpe's "Notes on the Criminal Tribes residing in or frequenting the Bombay Presidency, Berâr and the Central Provinces."

- 10. The Banjaras of Central India have a curious form of worship.1 "When sickness occurs they lead the Central Indian Banjaras. Worship of the ox. sick man to the feet of the bullock called Hatâdiya (Sans. Hatya-ddhya, 'which it is an extra slay'), for though they say that they pay reverence to images and that their religion is that of the Sikhs, the object of their worship is the Hatâdiya, a bullock devoted to the god Bâlaji. On his animal no burden is ever laid, but he is decorated with streamers of reddyed silk and tinkling bells with many brass chains and rings on neck and feet, and strings of kauri shells, and silken tassels hanging in all directions: he moves steadily at the head of the convoy, and the place where he lies down on when he is tired, that they make their halting place for the day; at his feet they make their vows when difficulties overtake them, and, in illness, whether of themselves or cattle, they trust to his worship for a cure."
 - 11. The Banjaras of these Provinces have been classified at the last

Banjaras of the North-Western Provinces and Oudh.

Census under the heads of Chauhân, Bahrûp, Guâr, Jâdon, Panwâr, Râthaur, and Tunwar. Of these, all, except the Bahrûp and Guâr, are

well-known Râjput septs, and, as we have seen in the case of the Dakkhin Banjâras, the tribal tradition points to a Râjput origin. There is also a general tradition that they at one time held considerable territories in Oudh and the other submontane districts. Thus they are said to have been very early settlers in Bareilly, whence

¹ Migratory Tribes of Central India, by E. Balfour: Journal Asiatic Society of Bengal, N. S., Vol. XIII.

they were expelled by the Janghara Rajputs.1 In Kheris the Jangre Rajputs acquired Khairagarh from their allies the Banjaras. In Bahrâich³ they were finally expelled from the Sijauli Pargana by the Chakladar Hakim Mehndi about 1821 A.D. Nanpara Pargana of the same district they were finally coerced by Racul Khan, the Afghan, in 1632 A.D. In the Dun's they have a story that they attended to the commissariat of the Pandavas after their exile from Hastinapur, and were the founders of the town of Deoband, in the Sahâranpur District. In the Banjâra Tola of the town of Gopamau, in the Hardoi District, there are some Banjaras who call themselves Sayyid Salari, and say that they are descended from the followers of the Saint. On the other hand, those in Madras describe themselves as the descendants of Sugriva. the monkey chieftain who was the ally of Râma.7 There can be no reasonable doubt that they are a very mixed race, composed of various elements, as is the case in Central India, where Sir Alfred Lvall speaks of them as "made up of contingents from various other castes and tribes, which may have at different times joined the profession."8 The Census report gives the most important local sub-castes as-in Muzaffarnagar the Dhankûta, or "rice pounders," and the Labana; in Aligarh, the Nandbansi; in Etâwah, the Jât; in Pilibhît, the Labâna; in the Tarâi, the Bhukiya (who take their name from their leader Mitthu Bhukiya), Guâl, Kotwâr, Labâna, and Râjput; in Kheri, the Guâr, Kora, and Mujhar; and in Bahraich, the Mujhar.

- 12. The best account of the Banjara tribes of these provinces is

 Tribal organisation of the North-Western Provinces Banjaras. that given by Sir H. M. Elliot. He divides them into five great tribes as follows:—
- (1) The Turkiya, "Turkish" or Muhammadan, with thirty-six sub-tribes or gotras, vis., Tomar or Tunwar, Chauhân, Gahlot, Dilwâri, Alwi, Kanothi, Burki, Durki, Shaikh, Nathamîr, Aghwân, Badan, Chakirâha, Bahrâri, Padar, Kanîkê, Gharê, Chandaul, Teli, Charkha, Dhangya, Dhankikya, Gaddi, Tîtar, Hindiya, Râha, Marauthiya, Khakhara, Kareya, Bahlîm, Bhatti, Bandwâri,

¹ Settlement Report, 19.

² Settlement Report, 10.

³ Settlement Report, 41.

⁴ Oudh Gasetteer, III., 6.

Williams, Memo., 77, agg.

⁶ Settlement Report, 130.

⁷ Mullaly, Notes, 28.

Asiatic Studies, 165.

Bargadda, Aliya, Khilji. "These assert that they came originally from Multan, and left their newly-chosen country of the Dakkhin under a leader called Rustam Khan, and first of all took up their abode at Badli Tanda, near Moradabad, from which they have gradually spread to Bilaspur, Richho, and the neighbouring tracts. They are for the most part occupied as carriers."

- (2) "The Baid Banjāras came from Bhatner under a leader called Dualha. Of them are eleven gotras—Jhaloi, Tandar, Hatār, Kapāhi, Danderi, Kachni, Tarîn, Dharpāhi, Kîri, and Bahlîm. Their occupations are more various than those of the Turkiyas, as they are occasionally employed as doctors and weavers. They are found in Pilibhît, Kant, and in the neighbourhood of those places."
- (3) "The Labana Banjaras have also eleven gotras. state that they are descended from Gaur Brahmans, and came in Aurangzeb's time from Rintambûr. They engage almost entirely in agricultural pursuits alone." Of these people Mr. Ibbetson' writes :-- "These men are generally associated with the Banjaras. With the exception of Muzaffargarh and Bahawalpur, they are almost wholly confined to the hill and submontane districts. are the carriers and hawkers of the hills, and are merely the Panjabi representatives of that class of Banjaras, already mentioned, who inhabit the submontane tracts east of the Ganges. The Labânas of Gujarât are thus described by Captain Mackenzie :-- "The Labânas are also a peculiar people. Their status among Sikhs is much the same as that of the Mahtams. They correspond to the Banjaras of Hindustân, carrying on an extensive trade by means of large herds of laden bullocks. Latterly they have taken to agriculture, but as an additional means of livelihood, not as a substitute for trade. a section of the community they deserve every encouragement and consideration. They are generally fine, substantially built people. They also possess much spirit. In anarchical times, when the freaks and feuds of petty Governors would drive the Jats or Güjars to seek temporary abiding places away from their ancestral village, the Labanas would stand their ground, and perhaps improve the opportunity by extending their grasp over the best lands of the village. in which their shorter sighted and less provident lords of the manor had, in former periods, permitted them to take up their abode for purposes of commerce. Several cases of this kind came to light

¹ Panjab Ethnography, 299.

during settlement, and in most of them the strength and spirit of progress were as apparent in the Labanas as were the opposite qualities conspicuous in their Gûjar opponents. Their principal village is Tanda (which means "a large caravan of laden bullocks") and is an instance of what I have above alluded to. Allowed by the Gujar proprietors of Mota, they have got possession of the soil, built a town, and in every point of importance swamped the original proprietors. They have been recognised as proprietors, but feudatory to their former landlords, the Gûjars of Mota, paying them annually in recognition thereof a sum equal to one-tenth of the Government demand." This tribe of Banjaras take their name from their business of carrying salt (lavana). Sir J. Malcolm¹ says that the Banjaras and Labanas are Rajputs of various tribes, Rathaur, Jalaur, Panwar, etc. "The Labanas who live in villages sometimes mix with other cultivators and sometimes have a village exclusively to themselves, are Sûdras, originally from Gujarât, a quiet inoffensive race differing widely from the Banjaras, though engaged in the same trade. The Labânas are also cultivators, but follow no other occupation. The Banjaras preserve both in dresses and usages a marked separation and independence. They often engage in great speculations on their own account, and are deemed honest in their dealings, though very ignorant and barbarous. They trust much to the bankers and merchants with whom they are concerned, and few keep accounts; but habit has made them very acute, and their memory is, from continual exercise, extremely retentive of the minutest particulars of their extended transactions."

(4) Of them Sir H. M. Elliot says:—"The Mukeri Banjâras in the northern parganas of Bareilly assert that they derive their name from Mecca (Makka), which one of their Nâiks, who had his camp (Tânda) in the vicinity, assisted Father Abraham in building. Leaving Mecca, they came and resided in Jhajjar, where their illustrious name became corrupted from Makkai to Mukeri. Their fabulous history is not worth recording, but their names also betray a strange compound of tribes, Musalmân and Hindu—Aghwân, Mughal, Khokhara, Chauhân, Simli Chauhân, Chotya Chauhân, Panjtakya Chauhân, Tanhar, Katheriya, Pathân, Tarîn Pathan, Ghori, Ghoriwâl, Bangaroa, Kanthya, Bahlîm." These are apparently the same people who

¹ Central India, II., 152, sqq.

are called Mukris, in Sholapur.¹ There another explanation of the word is current. It is said to be derived from a word Mukerna, "to deny," which does not appear in the Hindustâni dictionaries. The story goes that a servant of Tipu Sultân bought a quarter of corn from a Mukri, and found it, when he weighed it at home, ten pounds short. He brought the fact to the notice of the Sultân, who sent for the corn dealer and demanded for explanation. The Mukri denied the fact and made the full weight in the presence of the king, who had twice weighed the corn before and found it short. The king was embarrassed, and had nothing to say against the man, and gave him the name of the "Denier." A third, and perhaps, more probable explanation is, that it is a corruption of Makkeri, and means nothing 'more than a seller of maize (makka). Something more will be said of the Mukris later on.

- (5) Of whom Sir H. M. Elliot says:-" They are, for the most part, Hindus, and lead a more wandering life Bahrûp Banjaras. than the Musalmans. They are divided into the tribes of Råthaur, Chauhan or Kuri, Panwar, Tomar, and Bhurtiya. The origin of the first four is sufficiently apparent from their names. The fifth is said to be derived from a Gaur Brahman. Of these tribes again there are several ramifications. Of the Rathaur there are four-Muchhari, Bâhuki, Murhawat, and Panot: of the Muchhari there are fifty-two divisions; of the Bahuki there are twentyseven; of the Murhawat there are fifty-six; and of the Panot there are twenty-three. The Chauhans, who have forty-two gotras, are unanimous in saying that they came from Mainpuri. The Panwars have twenty gotras, and state that they came from Delhi. Bhurtiva have fifty-two golfas. They claim Chithor as their original seat. The Bahrûp Banjaras, like all the other clans, intermarry, but do not allow of any connection between members of the same gotra. They receive the daughters of Nats in marriage, but do not allow their own daughters to marry into Nat families; and they have some curious customs at their marriages which need not be detailed in this place."
- 13. In addition to the five main tribes described by Sir H. M.

 Elliot there is another which is usually classed as an offshoot of them, the Naiks. There is a tribe of this name in the Panjab. Mr. Ibbetson says that the

¹ Bombay Gasetteer, XX., 208; XIX., 188.

"headmen of both Thoris and Banjaras are called Naik." This. as we have already seen, is the name used for them throughout the Dakkhin and Central India. Mr. Maclagan' says.—"In Rohtak they are said to be a branch of Hindu Dhânuks, who come from Jaypur. They were also represented to me as an agricultural tribe of Raiputs. Mr. Fagan, who kindly made enquiries for me, says they may be taken to be Aheris, that they state that they were originally Râjputs, and have the same gotras as Râjputs, and that they generally act as village watchmen; while those returned at Fîrozpur were labourers on the Sirhind Canal." They take their name from the Sanskrit nayaka, "a leader." In the Gorakhpur Division, where they are principally found, they assert that they are Sanadh Brâhmans, and fix their original settlement in Pilibhît. Polygamy is allowed; polyandry prohibited. They appear to follow the customs of orthodox Hindus. If an unmarried girl is detected in an intrigue, her parents have to give a tribal feast and a recitation of the Satyanarayana Katha. A sum of money, known as tilak, is paid by the relatives of the bride to those of the bridegroom. A man can put away his wife for adultery by leave of the tribe or council. Such women cannot remarry in the tribe, and widow marriage is forbidden. They have the usual birth, death, and marriage ceremonies. They burn their dead and perform the sráddha. They employ Sarwariya Brâhmans as their family priests; and appear to be in all points orthodox Hindus. They are landlords, cultivators, and dealers in grain and other country produce.

14. We have already seen that they claim to have originally come from Makka. Another story told in Mirzapur is that their ancestor was one Makka Banjāra, who helped Father Abraham to build Mecca; and that they emigrated into India with the armies of the early Muhammadan invaders. Another name which they arrogate to themselves is Ahli-Quraish, or that of the Arabian tribe, from which Muhammad was descended (see Shaikh). They have two endogamous sub-castes—the Purbiya or "Eastern," and the Pachhiwâha or "Western." The Purbiya Mukeris have two sections, Banaudhiya and Malwariya, which they derive from two towns named Banaudh and Malwar, in the Arrah District of Bengal. From this it may be gathered that their last movement was from East to West, and that they have forgotten

their real origin, which was probably from the West; the Malwariyas being from Mârwâr, and the Banaudhiyas from Banaudh, which included Southern Oudh and the Districts of Jaunpur, Azamgarh and Benares. The Pachhiwahas are also divided into two sections, Khân and Shaikh. They do not, now at least, admit outsiders into their community. Marriage among them usually takes place at the age of seven. They follow the Muhammadan religious and social rules, and, of course, allow widow marriage. They have, however, the Hindu rules of succession to property. They are professedly Muhammadans of the Sunni sect, but they retain many Hindu usages. They worship the Panchonpir in the manner common to all the inferior Muhammadan tribes of the Eastern Districts; but they also make sacrifices to Kâli Bhawâni at the Naurâtra of Chait. They bury their dead and offer to them sweets (halwa) and cakes at the Shab-i-barât. Their occupation is grinding and selling flour and other provisions, and dealing in grain. They follow the Muhammadan rules regarding food, and drink spirits.

15. In Kheri they are known as Banjâra and Byopâri or "dealer."

They trace their origin to Jaypur and Other Hindu Banjaras of the North-Western Provinces and Oudh. Jodhpur. They have three endogamous sections-Kora, Muchhâri and Miyân. visit periodically a temple of Lalita Devi, at a place called Tilokpur. somewhere in the Rajputâna country. There also, when they can afford it, they get the birth hair of their children shaved. Cawnpur they give their endogamous sub-castes as Râthaur, Panwâr-Chauhân, Gaur, and Kachhwâha, which are all the names of wellknown Râiput septs. Their rule of exogamy is stated to be that they cannot marry within a family which is known to be descended from the same parents, or which can be traced to a common ancestor; nor in the family of the maternal uncle or father's sister; nor two sisters at the same time; but a man may marry the sister of his deceased wife. When the bride is introduced into the family of her husband she has to cook sweetened rice, with which she feeds all the clansmen. A man may marry as many wives as he can afford to keep. There is no bride price, except in the case of elderly men, who have a difficulty in finding wives. Widow marriage and the levirate are both allowed under the usual conditions.

16. In Kheri at the marriage ceremony they place four pitchers (ghara) one on the top of the other in seven piles, and in the centre two pestles (mdear), and a water jar (kalsa). Close to this

the Pandit makes a holy square (chauk), and performs the fire sacrifice (hom). After this the pair, with their clothes tied, walk seven times round the pestles, and the father of the bride worships the feet of the bridegroom and makes him an offering of two or four rupees. This is the respectable form. In the inferior form, known as Dharauna, the bride is taken to the house of the bridegroom, and the marriage is completed by a feast given to the brotherhood.

- 17. The funeral ceremonies are of the normal type. The Kheri Banjāras are reported not to perform the **rdddha* or to employ Brāhmans at death; in Cawnpur, on the contrary, they carry out the orthodox ritual.
- 18. In Cawnpur they worship Hardeo or Hardaur Lâla, Zâhirpîr, the Miyân of Amroha, and Kâlu Deo, who is said to have a shrine somewhere in the Dakkhin. Goats are offered to Kâlu Deo and Miyân by any one but women. Sometimes only the ear of the animal is cut and a drop or two of blood sprinkled on the altar, and sometimes a cocoanut is substituted for a goat. In Kheri they are reported to prefer the worship of Bhagwan and Parameswara, and to be initiated in a temple in the Sahâranpur District. Their religious guides are Brâhmans of their own, who teach them only to worship Bhagwan and not to tell lies. They occasionally offer goats to Devi. They swear on the Ganges or by standing in water or walking through fire.
- 19. In Kheri they cat the flesh of wild pigs and goats, but not Social customs of Hindu fowls. They drink spirits and use opium, and the hemp intoxicants bhang and ganja, freely. In Cawnpur they will eat kackchi and pakhi with Brâhmans, and will smoke only with their brethren. Some of them are traders, and a few are now taking to agriculture, as the profits of the carrying trade are gradually becoming reduced.
- 20. Those in Bareilly and Pilibhît say that they were driven of the Muhammadan faith, and work as cultivators, carriers of, and dealers in, grain.

¹ But see Baidguar.

- the neighbouring districts, had an evil reputation for dakaiti and similar offences. This is in a great measure a thing of the past. In recent years they have come under the notice of the police in connection with the kidnapping of girls. There can be little doubt that most, if not all of them, occasionally introduce girls of other castes into the tribe. Quite recently the police in the Agra District have found reason to suspect that some of them in the guise of Commissariat contractors carry on an extensive trade in stolen cattle, and are in the habit of appropriating and changing the brands on the so-called Brâhmani bulls which are released by Hindus on the occasion of a death.
- 22. One of the most important trades carried on in the present day by the Banjaras is that of the purchase Cattle trade. and sale of cattle used for agricultural purposes. Cattle are largely bred along the Jumna in the direction of Agra and Mathura. These are bought up by Banjaras, who drive them in large herds to great distances about the time when the agricultural seasons are commencing. They sell them on credit with a promise of payment when the crop is ripe. At such times they come round to realise their debts. They seldom or never take bonds or resort to the law courts; but they appear at the houses of their creditors, and if not promptly paid, practise a form of coercion known as dharna, by encamping close to the house of the defaulter and using vile language to his womenkind wherever they venture to show them-This form of pressure appears to be effective with even the most callous debtor, and it is understood that they generally succeed in realising their money. This result is brought about by the popular fear felt for the Banjara, who is a wild-looking semi-savage who can make his presence most disagreeably felt.
- 23. With the partial disappearance of the Banjara carrier before

 Appearance and our roads and railways a most picturesque element is being lost in the generally squalid life of our bazars. No one who sees them in their original state can help being struck by their resemblance in figure and dress to some of the Western gypsies. To Dr. Ball³ a camp of Labanas immediately recalled to his memory the Zingari of

Buchanan, Eastern India, II., 853, 415; Report Inspector-General, Police, North-Western Provinces, 1868, page 34; 1871, page 47 (a); 1870, page 99 (b),
 Jungle Life, 516.

the lower Danube and Wallachia. And he was particularly impressed by the peculiar minor key of the music which is so characteristic of these people. In these Provinces the women are skilled in a peculiar form of woollen embroidery, and pride themselves on their bright coloured boddices (choli) and jackets (angi) ornamented in this way. Some wear a sort of horn made of wood in their hair, over which the sheet (chadar) is draped in a very peculiar and graceful fashion. The women, who are much taller and more robust than the people among whom they live, stride along the roads in a particularly bold and independent way. But their characteristic dress is seen to most advantage in their seats in the Dakkhin. Mr. Mullaly writes of the women as "comely and above the average height of the women of this country. They are easily distinguished by their dress and a profusion of jewellery they wear. Their costume is the gown (lakaga) of khârua cloth, red or green, with a quantity of embroidery. The boddice. with embroidery on the front and on the shoulders, covers the bosom. and is tied by variegated cords at the back, the ends of the cords being ornamented with cowries and beads; a covering cloth of khârua cloth, with embroidery, is fastened in at the waist, and hangs at the side with a quantity of tassels, and strings of cowries. Their jewels are very numerous, and include strings of beads of ten or twenty rows with a cowrie as a pendant threaded on horse hair. a silver necklace (hansli), a sign of marriage. They wear brass or horn bracelets, ten or twelve in number, extending to the elbow on either arm, with a piece of embroidered silk, one inch wide, tied to the right wrist. Anklets of ivory or bone are only worn by the married women; they are removed on the deat hof the husband. Silk embroidery adorned with tassels and cowries is also worn as an anklet by all women. Their other jewels are a nose ornament, a silver pendant from the upper part of the ear, attached to a silver chain which hangs to the shoulder, and a profusion of silver, brass, and lead rings. Their hair is, in the case of unmarried women. unadorned, brought up and tied in a knot at the top of the head; with married women it is fastened in like manner with a cowrie or a brass button, and heavy pendants are fastened to the temple. The latter is an essential sign of marriage, and its absence is a sign of widowhood." There is no doubt that they have a patois of

¹ Notes, 31, sq.

their own; but it has as yet not been fully collected. Dr. Ball says that he was "informed by a Russian Prince, who travelled in India in 1874, that one of his companions, a Hungarian nobleman, found himself able to converse with the Banjaras of Central India in consequence of his knowledge of the Zingari language." He also states that "the Diwan of Kudibuga told me that the strong-minded Banjara women are in the habit of inflicting severe chastisement on their husbands with their very large sticks (bari bari ldthi), a custom which also prevails in the Nicobar Islands."

Distribution of Banjaras according to the Census of 1891.

District.		Chanbin.	Bahrfip.	Gudr.	J&don.	Panwar.	Esthaur.	Tunwar.	Others.	Muham- madans.	TOTAL.
Dehra Dûn									-	939	1.07
	•	2	•••	•••					936	111	.1,877
Saharanpur	•	578	1,865		•••	178	528	10	3,836	3,494	10,489
Muzasfarnagar	•	880	112		58	769	687	107	1,708	88	3,854
Meerut .	•	•••	•••		•••		98	•••	253	353	704
Bulandshahr	٠	356	•••	•••	1	1	95		27	83	568
Aligarh .	•	102	***	123	2	- 50	1,146	368	814	17	2,647
Mathura .	٠	166	•••	1	21	78	205	2	108	770	1,351
Agra	•	140		6	347	92	319		225	207	1,336
Farrukhábád		245	•••		23	50	81	3	353	170	875
Mainpuri .	\cdot	•••			94		281		811	31	717
Etawah .		550		1	352	204	538	•••	763	29	2,436
Etah		393		2	43	166	590	21	617	50	1,882
Bareilly .		•••		67		•••				7,915	7,982
Bijnor .				154		335	966		1,126	2,606	5,137
Budaun .				·		•••				13	13
Morâdâbâd				189		•••		•••	375	2,598	8,162
Shâhjahânpur				1		8	53	8	45	149	259
Pilibhit .		. 99	81	459	23	270	1,343		1,664	5,506	9,395
Cawnpur .		25		124	2	112	154		11	2	430
Allahahad .				•••					8		8
Jhanai .									16		16
Ghāsipur .				•••						1	1
								-		-	

Distribution of Banjaras according to the Census of 1891-contd.

DISTRICT	ı	Chauhan.	Bahrdp.	Guar.	Jadon.	Panwar.	Ratheur.	Tunwar.	Others.	Muham- madans.	TOTAL.
Ballia .	•		•••						10		10
Gorakhpur		6	•••	·10					63	36	115
Basti .		8	68				39		1	48	159
Tarái .	•			86			190	3	2,747	911	38,887
Lucknow .	•								84		84
Unão .	•									142	142
Ras Bareli	•								2	42	44
Sitapur .	•	16		2					27	199	244
Hardoi .	•									25	25
Kheri .	•	40	102	918		465	1,273		1,422	407	4,627
Faizābād .	•								8		8
Gonda .									5	48	48
Bahraich .	•	64		56		685	446	6	934	80	2,271
Partabgarh	•	33					2		>		85
Total	•	3,198	2,178	2,149	961	3,463	8,934	518	18,474	26,953	66,828

Bânsphor.¹—(Bâns, "bamboo," phoras, "to split").—A subcaste of Doms who may be considered separately as they have been separately enumerated at the last Census. Those in Mirzapur represent themselves to be immigrants from a place called Bisurpur or Birsupur in the Native State of Panna, which, according to some, is identical with Birsinhpur, a place north-west of the town of Rîwa. In Gorakhpur they call themselves Gharbâri, or "settled" Doms, in contradistinction to the Magahiya, or vagrant branch of the tribe. Their immigration from the west is said in Mirzapur to have commenced some four generations ago and still continues. They profess to undertake occasional pilgrimages to their old settlement to worship a local Mahâdeva. In Gorakhpur they have a story that they are the descendants of one Supach Bhagat, who was a votary of Râmchandra. He had two wives, Mân Devi and Pân

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¹Based on enquiries at Mirzapur, and notes received through Mr. W. Hosy, C.S., Gorakhpur, and Babu Sanwal Das, Deputy Collector, Hardoi.

Devi, the first of whom was the ancestress of the Bansphors. They freely, like other Doms, admit outsiders into the caste, and this is generally the result of an intrigue with one of their women. The applicant for admission has to give a feast of rice, pulse, pork, and spirits to the brotherhood, and when he has drunk with them he is admitted to full caste rights.

- 2. The sub-caste being a purely occupational offshoot from the original Dom tribe, their internal organization Internal organization. is rather vague. Thus at the last Census they were enumerated under one main sub-caste, the Dhânuk, who, though possibly allied to the Dom race, are generally treated as distinct, and the Benbansi of Gonda. In Bhagalpur, according to Mr. Risley,1 they have a number of exogamous sections (pangat); but other Bânsphors on the Nepâl frontier regulate their marriages by local sections (dia); while others in the town of Bhagalpur have neither pangat nor dik. In Mirzapur they enumerate eight exogamous sections: Mahâwati, Chamkel, Gausel, Samudra, Nahar, Kalai, Magariha, and Saraiha; and they reinforce the rule of section exogamy by prohibiting marriages with the daughter of the maternal uncle, of their father's sister, and of their own sister; also they do not intermarry with a family in which one of these relations marries until at least one or two generations have passed. Similarly, in Hardoi, where they have no sub-castes or sections, they are reported to prohibit marriage with first cousins on both the father's and mother's sides. In Gorakhpur they name, like so many castes of this social grade, seven endogamous sub-castes: Bânsphor; Mangta, or "begging" Doms; Dharkar, which has been treated as a separate caste; Nåtak, or dancers; Tasiha; Halâlkhor, "one to whom all food is lawful;" and Kûnchbandhiya, or makers of the brushes constructed out of the roots of the kans grass used by weavers for cleaning the thread.
- 3. The Bansphors on the whole agree with the customs of the Doms and Dharkars, of whom an account has been separately given; but, as might be expected from their living a more settled life than the vagrant Doms, they are more completely Hinduised. Their caste council, under a hereditary president (Chaudhari), is a very powerful and influential body, the members of which are, however, only a sort of assessors to the

¹ Tribes and Castes, I, 60.

president, who, after consultation with them, gives any orders he pleases. If a man is caught in an intrigue with a Dhobin or Domin he is permanently excommunicated, and the same rule applies to a woman detected in an amour with a man of either of these castes. Intrigues with persons of more respectable castes involve expulsion only until the necessary feasts of expiation are given to the brethren. In addition to the feast the offender has always, in Mirzapur, to pay a cash fine of one-and-a-quarter rupees. Monogamy is the rule, but there is no restriction against a man having as many wives as he can marry and support. Concubinage with a woman of another caste is prohibited, and the caste look on the very idea of polyandry with such horror that it is more than doubtful if it could ever have been a tribal institution. If an unmarried girl is detected in an intrigue with a clansman she is married to him by order of the council, and her father has to give a dinner to the brethren. When a married woman offends in this way, both her husband and father have to give a feast; but, as among all these tribes, inter-tribal infidelity is lightly regarded; a woman is not condemned except on the actual evidence of eve-witnesses.

4. Marriage takes place usually in infancy; and, in Mirzapur, if a girl is not married by the time she comes to Marriage rules. puberty, her parents are put out of caste. Marriages are arranged by the brother-in-law of the boy's father, and the bride-price is fixed in Mirzapur by tribal custom at four-and-aquarter rupees, four annas being added as sivdi for good luck. wife habitually commit adultery, eat with a low-caste person, or give her husband food in an impure dish, she is put away with the sanction of the council. A woman is allowed to leave her husband only if he be put out of caste. It is said, in Mirzapur, that a divorced wife cannot marry again. This is true, so far as that, of course, she cannot go through the regular service which is restricted to virgin brides; but she can live with a man by the sagdi form, and the connection, after it has been ratified by a feast, is binding, and her children are legitimate. Widows are married by the sagdi, or dharauna form, generally to a widower, and their children are recognised as heirs. The only ceremony is that the husband gives the woman a new suit of clothes, which are put on her inside the house at night, in secret, and he then eats with the family of his father-inlaw. Next day he takes his bride home, and feeds his clansmen, on which the union is recognised. The levirate prevails under the usual restrictions. Even if a widow be taken over by the younger brother, her children by the first marriage inherit the estate of their father. A man may adopt his brother's, or daughter's, not his sister's, son. A woman can adopt if there be no one in her husband's family to support her.

5. In their birth ceremonies the Bânsphors agree with the Dharkârs. The mother, during her confinement Birth ceremonies. is, in Mirzapur, attended by a woman of the Basor caste. There is no rite performed on the sixth day, and the mother is impure till the twelfth day (baraki). They have the usual dread of the menstrual and parturition impurity. On the twelfth day a hog is sacrificed to the deceased ancestors of the family, and the brethren eat the flesh boiled with rice. The woman has to worship the well from which water is drawn for the use of the family by walking five times round it in the course of the sun and marking it with red lead. A man does not cohabit with his wife for two months after her confinement. The only approach to a puberty ceremony is the ear-boring, which takes place at the age of three or five, but in some cases is delayed to a later date, and it marks an approach to Hinduism, that they ask the Pandit to fix a lucky time for its performance. From that time the child is regarded as a member of the tribe and must conform to caste usages regarding food.

6. In the same way the Pandit draws auspices (ganana ganna) of marriages. The betrothal is settled by the Marriage. father of the boy exchanging with the girl's father a leaf platter full of liquor in which a rupee is placed, and the brother-in-law of the bridegroom ties a turban on the head of the bride's father. The marriage ceremony resembles that of Dharkars (q, v.). It is preceded by the matmangara ceremony. The earth is dug by the bridegroom's mother, who offers a burnt sacrifice (homa) to the village deities (dik). In the centre of the marriage shed (manro) is fixed up a branch of the fig tree (galar) and the cotton tree (semal). The usual anointing precedes the marriage. The bride's nails are solemnly cut (nahchhu) and her feet are coloured with lac dye (mahdwar). The usual wave ceremony (parachhan) is done with a pestle (musar) and a water jar (kalsa). At the bride's door her father makes a mark (tika) on the forehead of the bridegroom with rice and curds. The bride's father washes the feet of the bride and bridegroom in a square in the court-yard. They sit facing east, and the bride's father worships the fig tree branch, and

then, in imitation of Hindus, Gauri and Ganesa. Then holding some twea grass in his hand he formally gives away the bride (tanyddan). The clothes of the pair are knotted together, and they walk five times round the fig and cotton branches, while at each revolution the girl's brother sprinkles a little parched rice into a sieve which the bridegroom holds. This he scatters on the ground, and the ceremony ends by the bridegroom marking the girl's head with red lead, which is the binding portion of the ceremony. Then they go into the retiring room (kohabar), where jokes are played on the bridegroom, and he receives a present from his mother-in-law. As is usual with these tribes they have the ceremony of plunging the wedding jars (kalsa dubana) into water a day or two after the wedding.

7. The dead are cremated, except young children or those who die of epidemic disease, whose bodies are thrown Death ceremonies. into a river or buried. After the cremation they chew leaves of the nim tree as a mark of mourning. pollution lasts ten days, during which the mourner every night lays out a platter of food on the road by which the corpse was removed for its use. On the tenth day the chief mourner throws five lumps (pinda) of rice boiled in milk (khir) into water in the name of the dead, and, on returning home, sacrifices a hog in the name of the deceased, which is boiled with rice and eaten by the clansmen. No Brahmans are employed at any of these ceremonies. In the festival of the dead (pitripaksha) in Kuar they pour off water on the ground every day for fifteen days in honour of deceased ancestors; and on the ninth day they offer cakes (puri), sweet rice (bakhir), and pork, to their ancestors. These are laid out in the court-yard for their use. On the fifteenth day they offer rice, pulse, bread, and pork, if obtainable, in the same way. Any senior member of the family presents the offering.

8. Their chief deity, in Mirzapur, is the Vindhyâbâsini Devi, of

Bindhâchal, whom they worship on the ninth
day of Chait, with hogs, goats, cakes (pari),
and pottage (lapsi). They honour the village gods (dik) with a
sacrifice of a hog or goat; butter, barley, and treacle are burnt in a
fire offering. On the fifth of Sâwan they lay milk and parched rice
near a snake's hole. They respect the pîpal tree, and will not cut or
injure it. In Gorakhpur they worship Kâlika and Samai. The
former is worshipped at marriages, child-birth, etc., with an offering

of a young pig, one-and-a-quarter jars of liquor, flowers, and ground rice boiled in treacle and milk (pithi). To Samai is offered a yearling pig. Maidens and widows married by the Sigdi form are not permitted to join in this worship, which takes place in a corner of the house set apart for the purpose. They do not employ Brahmans in their domestic ceremonies, which are carried out by some old man (sydna) of the family. In Hardoi their tribal deity is Kala Deo. whose image is painted on the wall of the house, and worshipped at any event, such as marriage, birth, etc., in the family. They also sometimes sacrifice a goat or sheep to Devi, and the worshippers consume the offerings. Their holidays are the Phagua or Holi, at which they get drunk and eat choice food; the Râmnaumi, on the ninth of Chait, when they worship the Vindhyabasini Devi; the Tîj, on the third of Sawan, when women pray for the long life of their husbands, and the Kajari, on the third of Bhadon, when women get drunk, and all rules of sexual morality are ignored. In Hardoi, on the Karwa Chauth feast, the women fast and worship the moon by pouring water out of an earthen pot (karwa), whence the name of the festival. At the Guriya feast girls make dolls of rags, which are beaten with sticks by boys on the banks of a tank. are believed to represent snakes, and the feast is in commemoration of the destruction of serpents by Garuda. They worship the dead by laying out food in seven leaf platters and letting the children or crows eat it. They have a great respect for the village shrine, and never dare to tread on the pieces of earthenware horses, etc., with which it is decorated. They also, as is shown in the birth ceremonies. worship wells. (The sainted dead specially delight in the savour of pork, and give trouble if not honoured with this sacrifice.

8. Women wear in the ears the ornaments known as utarna and karnphil, bead necklaces (dharkanva), and bangles (chiri) on the arms: anklets (pairi), brass rings on their fingers. Boys and girls have two names, one for ordinary use and one kept secret. They swear on the sun or the heads of their children. Those who break an oath become smitten with leprosy or lose their property. Disease, generally due to demoniacal possession, is treated by the Ojha, who also prescribes in cases of the Evil-eye. They will not eat beef, nor touch a Dom, Dhobi, the wife of a younger brother, the wife of the elder brotherin-law, or the wife of their sister's son. They will not mention their eldest son by his name. To do so is regarded as a sin. They eat

pork, fowls, goats, and other animals, but not the cow, monkey, alligator, snake, lizard, jackal, or rat. Men eat before women. They salute their castemen in the form Rdm! Rdm!

10. Some work as ordinary day-labourers, but their business is making fans, baskets, and boxes of bamboo.

Some work as sweepers and remove night-soil.

No other caste will touch food or water from their hands.

Distribution of Bansphors according to the Census of 1891.

DISTRICT.	Dhanuk.	Others.	Muham- madans.	Total
Dehra Dûn .		156	•••	156
Sahāranpur .		5	87	92
Farrukhábád .		94		94
Mainpori .	.]	19	•••	19
Bareilly .		7		7
Merådåbåd .	.]	.	20	20
Shahjahanpur	.]	66		66
Pilibhit .		853	••• >	853
Cawnpur .		44		44
Banda		4		4
Lalitpur .		4,860		4,360
Mirzapur .		64		64
Gh a zipur .	.1	28		28
Ballia		447		447
Gorakhpur .		466	1	467
Basti		7	•••	7
Azamgarh .		67		67
Lucknow .	. 1,102	729		1,881
Unão		36		86
RAS Barcli .	422	7	•••	429
Sitapur .	. 808	853		1,161
Kheri		6	•••	6
Gonda	. 295	327		622
Bahraich .	. 1,584	728	8	2,265
Partabgarh .	. 4,467	218	1	4,686
Total	. 8,128	9,093	112	17,333

Banya. - (Sanskrit, banija, vanija.) - The great trading class of Northern India. Pedantically the Banya is known as Baqqala term applied in Arabia and Persia to greengrocers. When he becomes a large merchant he is known as Mahâjan. Banya is, in fact, a generic term including a large number of endogamous sub-castes, of whom some account has been given in separate articles. The Banya has rather an indifferent reputation in the country-side, where he is hated and despised for his habits of money-grubbing, meanness, and rapacity. But at the same time he is an indispensable element in the social life of the people whose trade and business he finances. The modern Banya does not seem to have changed much since the time of Tavernier, 1 who writes:-"Those of this caste are so subtle and nimble in trade that the Jews may be their 'prentices. They accustom their children betimes to fly idleness, and instead of suffering them to lose their time by playing in the streets, as we generally do, they teach them arithmetic, which they are so perfect at, that without making use either of pen or ink or counters, but only of their memories, they will in a moment cast up the most difficult account that can be imagined. always live with their fathers, who instruct them in trade, and do nothing but what they show them. If any man in the heat of passion chafe at them, they will hear him patiently without making any reply, and parting coldly from him will not see him again till three or four days, when they think their passion may be over. They never eat anything that has life, nay, they would rather die than kill the smallest animal or vermin, being in that point above all things the most zealous observers of the law. They never fight nor go to war, neither will they eat or drink at the house of a Râjput."

- 2. The current proverbs abound with chaff at the Banya:—
 Na Banya mit na besva sati—" A Banya is as little a friend as a prostitute is chaste"; Banya maré jun, thay maré anjan—" The Banya cheats his friends, and the rogue, strangers," and so on.
- 3. At the same time some of the Banya sub-divisions, like the Agarwâla and Oswâl, are perhaps some of the purest races in Northern India.
- 4 In his social habits the Banya is very precise in the matter of food. In religion he is either a Hindu or Jain, or, as he calls himself, a Sarâogi, a word derived from the Sanskrit **advaka*, "a disciple of the Buddha."

¹ Travels, 166, sqq.



BANYA.

Distribution of Banyas according to the Census of 1891.

Di	STRI	ЭT.			Hindu.	Jain.	TOTAL.
Dehra Dûn		•	•		3,212	234	3,446
Baháranpur	. •	•			81,170	6,075	37,245
Muzaffarnagar					31,997	9,388	41,385
Meernt .	•		•		51,943	16,378	68,321
Bulandshahr			•		39,579	1,265	40,844
Aligarh .	•				46,472	2,507	48,979
Mathura .					39,602	2,041	41,643
Agra .			•		45,060	13,371	58,481
Farrokhâb â d			•		25,137	1,048	26,185
Mainpuri .	•	•			21,452	5,759	27,211
Etawah .	•	•		٠.	27,608	2,117	29,725
Etah .			•		23,864	4,933	28,797
Bareilly .	•		•		22,191	4	22,195
Bijnor .					18,331	998	19,329
Budâun .			•		31,307	229	31,536
Mo rādā b ā d	•				31,970	1,002	32,972
Shâhjahâapur	•				23,573	36	23,609
Pilibh i t .	•	•			7,303	11	7,314
Cawnpur .				•	33,939	415	34,354
Fatehpur .			•	•	19,338	83	19,421
Bânda .		•	•	•	22,274	282	22,556
Hamirpur .		•	•	•	14,667	107	14,774
Allahabad .	•	•	•	•	46,131	568	46,699
Jhānsi .	•		•	•	13,556	2,521	16,077
J à laun .	•	•	•	•	14,304	164	14,468
Lalitpur .	•	•			1,893	9,546	11,439

Distribution of Banyas according to the Census of 1891 -contd.

Dis	TRIC	т.			Hindu.	Jain.	TOTAL.
Benares •		•	•		21,263	138	21,401
Mirzapur .		•	•		23,754	281	24,035
Jaunpur .		•	•		23,745	6	23,751
Ghāzipur .		•	•		32,685	27	32,712
Ballia .		•	•		44,248	•••	44,249
Gorakhpur		•	•		100,209	40	100,249
Basti .	•	•	•		53,155		53,155
Azamgarh .	•	•	•		38,380		38,380
Kumaun .		•	•	•	4,925	•••	4,925
Garhwâl .	•		•	. •	1,920	2	1,922
Tarâi .		•	•		2,850	39	2,889
Lucknow .	•	•	•		17,231	797	18,028
Un å o .			•		15,805	8	15,813
RAA Bareli .		•	•		16,512	23	16,535
Sitapur .	•	•	•	•	15,013	234	15,247
Hardoi .	•		•	•	27,175	•••	27,175
Kheri .		•	•		13,473	10	13,483
FaizAbAd .	•	•	•		34,771	161	84,982
Gonda .		•	•	•	33,108	•••	33,108
Bahráich .	•	•			20,263	48	20,311
Salt án par .			•	•	23,524	•••	23,524
Part&bgarh		•	•		13,420	130	13,550
Barabanki	•	•	•		13,944	950	14,894
		To	'al		1,279,246	83,976	1,363,222

Barahseni.—(Barah, twelve; sena, an army).—A sub-caste of Banyas found principally in the Western Districts. The last Census shows none in Benares; but Mr. Sherring¹ speaks of them as a considerable colony of bankers:—"They state that their original home was Agroha. In Benares they are of the Garga gotra."

Distribution of the Barakseni Banyas according to the Census of 1891.

Dist	BIC	T.		Number.	Dis	District.				Number.
Sahāranpur		•		8	Bareilly				•	3
Meerut	•	•	•	3	Bijnor	•	•			12
Bulandshahr		•		1,791	Budaun	•				5,798
Aligarh				12,936	Moradabad		•			4,511
Mathura				4,383	Shahjahanp	ur				33
Agra .				315	Pilibhit		•			13
Farrukhåbåd		•		11	Tarai .			•		12
Mainpuri				625						
Etah .		•		2,329						
						To	PA L			32,683

Barai, Baraiya.—(Sanskrit vritti, "occupation, maintenance.")—The caste engaged in the cultivation of the piper betel, usually known as pdn (Sanskrit, parna), the leaf par excellence. The distinction generally made between the Barai and the Tamboli is that the former grows the plant, while the latter sells the leaves. But this distinction does not seem to be always observed. It would seem that the Barai hardly ever sells the leaves, while the Tamboli sometimes cultivates the plant. Mr. Sherring denies that the distinction prevails in Benares, and says that there the Tamboli sells betelnut as well as pdn, and appears to be more of a wholesale dealer than the Barai. The Barais are replaced in the Meerut, Agra, and Rohilkhand Divisions by the Tambolis.

¹ Hindu Tribes, I., 296.

² Hindu Tribes and Castes, I., 830; and see Hoey, Monograph on Trades and Manufactures, 188.

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- 2. In the eastern part of the Province they have a curious legend to explain their origin :--"There Traditions of origin. were two Brâhman brothers so devout that after bathing they used to throw their loin cloths up to the skies, where they dried and came down when they were wanted. One day the brothers were in the forest and were athirst. The elder brother directed the younger to climb a makua tree and see if there was any water in the cavities of the trunk. He did so and found water, which in his greediness he drank, and, lying to his elder brother, denied that there was any water in the tree. Next day they threw their loin cloths up to the sky as usual, and when they wanted them only that of the elder brother came down. So he knew that his brother had lied unto him. The younger brother denied the charge. Then Parameswar came down from heaven, and, convicting the younger brother of falsehood, ordered that the elder brother should remain a Brâhman, while the younger should tend the ndg bel or pdn plant, which he formed out of the sacred thread of the offender, and that the elder brother should serve the younger brother as his priest." Another story is that Brahma created them to save Brâhmans from the labour of growing the plant. Traditionally the Tâmbûlika or seller of betel is descended from a Sûdra woman by a Vaisya man. The caste is probably occupational and of mixed origin. In Gorakhpur they say that once a Brâhman had three sons. He came down with them from fairy land and was able to support them only by growing betel, for which he was excommunicated. They explain the name of the caste as derived from baraitha, the betel conservatory, which comes from the Sanskrit vriti. The Gorakhpur branch fix on Bîrbhânpur, in the Azamgarh District, as their head-quarters.
- 3. In the last Census returns the Barais were recorded in no less than one hundred and forty-seven subcastes. Of these a large number are local, such as the Aharwâr of Ahâr, the Ajudhyabâsi of Ajudhya, the Audha of Awadh, the Bindrabanbâsi of Bindraban, the Chaurasiya of Chaurâsi, in Mirzapur, the Dakkhinâha or "Southern," the Gorakhpuri, Jaiswâr, Jaunpuri, Kânhpuriya, of Cawnpur, Mahobiya, Pachhwâhân or "Western"; Sarjupâri or "residents beyond the river Sarju," Sribâstab of Srâvasti; and Uttarâha or "Northern." Many, again, are connected by origin or function with other tribes, as the Banya, Banjariya, Baiswâr, Chauhân, Donwâr, Gaderiya,

Gahlot, Gauriya, Gondar, Jâdubansi, Katheriya, Karwâra, Kokâs, Maharwa, Nâgbansi, Nânakshâhi, Ummar, Pansariya, Panwariya, Râjbansi, Rauteli, Sândil, Shuklabans. This will give some idea of the diverse elements out of which the caste has been composed.

- 4. In Mirzapur they name seven endogamous sub-castes, Partâbgarhi (from Partâbgarh), Chaurâsi (the Chaurasiya of Benares), Jaiswâr or Jaiswâra Nâsarkhâni (the Nâsalkâni of Benares), Tâmboli, Uttarâha ("Northern"), Pachhiwâha ("Western"). Mr. Sherring adds Sribâstava (from Srâvasti), Bherihâra ("tenders of sheep"), Magahiya (from Magadha), Phuihâra, and Dhanwariya. Of these three, the Magahiya, Chaurasiya, and Jaiswâr appear in Behâr, where there are two others, Semariya and Sokhwa. In the Central Duâb they are divided into the Chaurasiya, who prepare betel, and the Katyâr, who sell it. In Gorakhpur we have the Kanaujiya, Chaurasiya, and Jaiswâr.
- 5. Marriage within the endogamous sub-castes is regulated by a rule of exogamy, which forbids marriage Marriage rules. in the family of the paternal and maternal uncle and paternal and maternal aunt as long as there is any recollection of relationship, which is usually after five or six generations. But at the same time they usually marry locally in the families of those with whom they are accustomed to eat and smoke. Mirzapur the Partâbgarhi are distinguished from the Chaurâsi, inasmuch that the former permit the use of spirits while the latter prohibit it. They marry their daughters at the age of eight or nine, and their sons at twelve or thirteen. A man cannot take a second wife unless he proves to the satisfaction of the tribal council that the first wife is barren, disobedient, extravagant, or a thief, and even then he has to pay a fine to the council, which is spent in a tribal feast. They seldom take more than two wives. They have the usual forms of marriage, -Charhauwa for the well-to-do, Dola for poor people, and Sagdi for widows. In both the regular forms of virgin marriage the binding portions of the ceremony are the worshipping of the bridegroom's feet (pair paja, panw paja) by the father of the bride, and marking of the parting of the bride's hair with red lead (sindurdan). In Sagdi the only ceremony is dressing the bride in a suit of clothes and ornaments provided by the bride-

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¹ Sherring, Hindu Tribes and Castes, I, 330. Buchanan says that the Chaurâsis take their name from Tappa Chaurâs in Mirzapur, Eastern India, II, 470.

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groom, and the feeding of his relations and clansmen. Intertribal infidelity is lightly regarded and is condoned by a tribal feast, but fornication with an outsider involves excommunication. They have the extraordinary rule that a woman who poisons her husband is excommunicated. If a man, in spite of the admonition and punishment administered by the tribal council, refuses to support his wife or loses caste, the council permit the woman to leave her husband, and, if she so pleases, to marry again by the *Sagdi* form.

6. They are seldom initiated into any special sect. Like all Hindus of the same class, when the men Religion. get old they undergo a process of initiation and become devotees (bhagat: Sanskrit, bhakta). The only effect of this is that they abstain from meat and fish, and attend more carefully to their religious duties, such as attending temples, ceremonial bathing, etc. To the east of the Province their special deities are Mahâbir, the Pânchonpîr, Bhawâni, Hardiha Deva, or Hardaur, Sokha Bâba and Nâgbeli. Sokha Bâba is the special deity of the Nasarkhani sub-caste, and, if neglected, ruins their pan gardens. They can tell nothing about him. He seems to be a deified exorciser or magician, sokha (Sanskrit: sukshma, "acute, subtle") being the equivalent of Ojha. Någbel or Någarbel is the special deity of the pan plant. Hardina is the special deity of the Barais of South Mirzapur. Mahâbir receives an offering of sweetened bread (rota), gram, Brâhmanical threads (janea), and loin cloths. His holy day is Tuesday. The Pânchonpîr receive rice cooked in milk (jawar), and fried cakes (puri), which are offered on Wednesday. Bhawani is honoured with the sacrifice of a he-goat or ram, and sweets and cakes (halve-puri). Hardiha is worshipped in secret inside the house on Monday. On Wednesday they fast in honour of the Panchonpir. Sokha Baba is said to have a temple in Magadha (Behâr). His offering consists of sweets and cakes (halwa-puri). These deities are worshipped only by that member of the family who is under the influence of the special divinity-a fact shown by his getting into a state of ecstasy and uttering oracles. Only those who cultivate pdn worship Någbel by lighting a lamp in the conservatory and making a burntoffering (hom). The special day for the Nagbel worship is the fifth of the first half of Sawan. The greater gods are worshipped through Tiwari Brahmans, and the minor deities by

some specially inspired member of the family. They cremate their dead in the ordinary way, and some go to Gaya to perform the *rad-dha* ceremony.

7. Betel is the term applied to the leaf of the piper betel chewed with the areca nut, which is hence impro-Occupation. perly called betel-nut. The word, according to the authorities is Malayâlam, vettila, i.e., veru + ila = "simple or mere leaf," and comes to us through the Portuguese betre and betle. Areca is the seed, or, in common parlance, the nut, of the palm areca catechu. The word is Malayalam, addakka, and comes to us through the Portuguese.3 There are various methods of preparing the compound known as pan supari. "Garcias da Horta says distinctly: - 'In chewing betre they mix areca with it and a little lime; some add licio (i.e., catechu); but the rich and grandees add some Borneo camphor, and also some lign aloes, musk, and ambergris,'" Abul Fazl says:-"They also put some betel-nut and kath (catechu) on one leaf and some lime paste on another and roll them up: this is called a berah (bira). Some put camphor and musk into it, and tie up both leaves with a silk thread." This is very much the modern practice, except that the two leaves are very generally fastened together with a clove. The conservatory in which the pdn is grown is treated with great reverence by the grower.⁵ They do not allow women to enter it, and permit no one to touch the plant or throw the leaves into fire. Very often they are given rent-free holdings by rich landlords to tempt them to settle in their neighbourhood. The women have an indifferent reputation, as they manage shops, and those who are attractive secure the most custom. They eat pakki cooked by all Brâhmans, Kshatriyas, and Vaisyas, except Kalwars. In Gorakhpur, it is said, they eat pakki only from the hands of Brahmans and Kshatriyas. They eat kachchi only if cooked by members of their own caste. Ghatiya Brâhmans and Râjputs eat pakki cooked by them. The highest caste which will eat kachchi cooked by them is the Nai. They eat mutton and goat's flesh, and some indulge in spirituous liquors.

¹ Yule and Burnell, Hobson Jobson, 67.

² Ibid, 25.

[·] Quoted by Yule, Marco Polo, II., 311.

⁴ Blochmann, Ain-i-Akbari, p. 75.

For a good account of the system of cultivating the plant, see Buchanan, Eastern India, II., 864.

Distribution of the Barais according to the Census of 1891.

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	Dier	RICT.			Chaurasiya.	Jaiswar.	Others.	TOTAL
Mathura	•	•	•	•	•••	•••	327	327
Fatebpur	•	•	•	•	142		32	174
Banda	•		•	•	379		22	401
Hamirpur	•	•		•	1,088		142	1,230
Allahâbâd			•	•	6,768	16	922	7,706
JhAnsi		•	•	•	163	•••	193	356
Lalitpur	•	•	•	•	970	•••	298	1,268
Benares		•	•	•	2,608	62	245	2,915
Mirzapur	•	•	•	•	4,329	11	25	4,365
Jaunpur	•	•	•	•	5,784	927	225	6,886
Gh a zipar	•	•	. •	•	5,580	32	643	6,255
Ballia	•	•	•	•	5,512	426	461	6,399
Gorakhpur	•	•	•	•	12,856	9,884	6,258	28,998
Basti	•	•	•	•		26,859	1,054	27,913
A samgarh			•	•	**1	8,760	1,977	10,737
Lucknow	•	•	•		95	•••	163	258
Unão .		•	•	•	579		1	579
Sitapur	•	•	•	•	780		461	1,241
Hardoi		•		•	5, 177		253	5,430
Kheri	•	•	•	•	462		216	678
Paizābād	•				80	10,612	122	10,814
Gonda	•	•	•	:	7	16,594	23	16,624
Bahráich	•	•	•	•	•••	21	1,045	1,066
Sult&npur	•	•	•	•	2,800	1,478	478	4,756
PartAbgarh	•		•	•	5,748	6	190	5,942
Bårabanki	•	•	•		•••	108		103
		Tos	Pal		61,855	75,791	15,775	153,421

Baranwal, Baranwar.—A sub-caste of Banyas who take their name from the old town of Baran, the modern Bulandshahr. They are principally found in the Bohilkhand, Benares, and Gorakhpur Divisions. Curiously enough they have entirely avoided Bulandshahr, their old home. As illustrating the domestic customs of Banyas the following account from Mirzapur may be given:—

- 2. When a woman is in the eighth month of pregnancy the Athmasa ceremony is performed. Two or three Birth customs. days before it commences the women sing songs. On the day of the ceremony the Pandit makes a square in the courtyard, in which the husband and his wife are seated with their clothes knotted together. The Pandit makes them worship Gauri and Ganesa, and sweetmeats are sent to the houses of the clansmen. In the evening a feast is given to the clansmen. When the child is born, what is called the Nandi mukh sraddha is performed, and then the Chamarin midwife is called in to cut the navel cord. She attends the mother only on the first day. Then follow the usual sixth and twelfth day ceremonies (chhathi. baraki), when the mother bathes, the house is purified, and she returns to her household duties. When the child is one or three years old comes the shaving (munran). All the women of the family and their friends go to the temple of some goddess and worship her; then they worship the barber's razor, and offer a rupee to it, which is the perquisite of the barber. Then he shaves the boy's head, and the mother receives the hair on a cake made of unbaked dough. But more generally this is done by the sister or father's sister of the boy. The boy and his mother then put on yellow garments and return home. A feast is given, and some small sums distributed to Brahmans. In some families the ceremony of ear-boring (kanchhedan) is done at the same time as the munran; sometimes it is deferred till the boy is five years old. The boring is done by a Sunar, and the friends are entertained. When the boy is six months old the anna-prdsana ceremony is performed. The mother cooks some rice milk (khir), and the eldest member of the family puts some of it on a rupee and makes the child lick it. The function ends with the distribution of betel and cardamoms among the guests.
 - 3. The Baranwâls are bâzâr traders of the ordinary type, and deal in grain and various kinds of merchandise.

Distribution of the Baranudi Banyas according to the Consus of 1891.

District.					Number.	Die	TBI		Number.		
Agra			•	•	26	Ghasipur		•	•		1,887
Etah		•	•		28	Gorakhpur		•	•		466
BudAun		•	•		439	Basti	•		•		1,880
Moradabad	l	•			1,825	Asamgarh	· ·				5,206
Cawnpur		•			80	Ras Bareli					46
Banda	•	•	•		1 .	Faizābād	•		•		178
Benares	•	•	•		776	Partabgarh		•			181
Mirsapur		•	.•	-	590					- 1	
Jaunpur	•	•	•	\cdot	2,140	GRA	.ND	Тот	AL,		15,144

Bargâh, Bargâha, Bargâhi.—(Probably connected with Bâri, q.v.)—A caste of personal servants and makers of leaf platters(dauna). To the east of the province they trace their origin to Kanauj, and say that they emigrated with the Gaharwâr Râjputs. Their women act as wet-nurses to the Gaharwârs, and their men pass round betel at entertainments, and do other kinds of higher domestic service. They claim kinship with the Guâl Ahîrs. Thus, in Gorakhpur, Dr. Buchanan¹ says:—"The Râjput chiefs have certain families of the Ahîrs, the women of which serve as wet-nurses to their children, and the men attend to their persons. These families are called Bargâha; have received, of course, great favours, and several of them are very rich; but others look down upon them as having admitted their women to too great familiarity with their chiefs."

2. They marry in their own tribe; but they have no sections, and their rule of exogamy is not to marry in a family with which they have been once connected in marriage as long as any recollection of relationship exists. The marriage customs are of the usual type. In Mirzapur they practise adult marriage. The ceremony occupies three days — the sil, main, and barat. On the day of the sil the grindstone and rice pounder (sil batta) are placed in the courtyard, and a Brâhman worships Gauri. The clansmen are fed on rice and pulse. On the main day the matri paja and worship of

¹ Eastern India, II., 467.

deceased ancestors is performed, and a second feast is given. On the third day, the bards, the procession, goes to the house of the bride. The pair are seated in a shed (manro); the bride's father worships the feet of the bridegroom and presents him with fruits, etc., the garments of the pair are knotted, and they revolve seven times round the shed. The bride's father then marks the forehead of the bridegroom with turmeric and rice, and takes him and the bride into the retiring room (kohabar), a relic of the custom of immediately consummating the marriage. There the women of the family make the bridegroom join the lights of two lighted wicks as a sign of lasting affection between the pair. The girl is then sent off at once with her husband. They do not allow widow marriage or the levirate, Their death customs are of the usual orthodox type.

- 3. The Bargâhs are all Hindus, and appear chiefly to worship Mâhâbir, the Pânchonpir and the Dih, or the collective body of the village godlings.
- 4. They live principally by domestic service, and are known to be courageous and faithful. Many of them take to agriculture. In Chota Nagpur, according to Mr. Risley, they claim to be Rajputs and act as domestic servants to the local Rajas.

Distribution of the Bargahs according to the Census of 1891.

•	DISTRICT.										Number	
Hemirpur	 •		.•		•	•	•	•	•			392
Mirzapur .	:		•	•	•	•	•	•	•			888
Besti .	•	•	•	•	•	•	•	.	•	. .		248
									Тот	A L		918

Bargaiyân.—A sept of Râjputs who are found principally in the Ghâzipur district. There they claim to be of the Chauhân family, and to be emigrants from Mainpuri. The name is probably derived from some place called Baragâon, or "the great village." They have a very absurd folk etymology, and say that they are so called because their ancestors performed some great exploit (bara kâm kiya). They are now poor and discontented.

¹ Tribes and Castes, I., 65.

² Oldham, Memo. I., 65.

Distribution	of	Bargaiyan	Rajputs according	to	the	Crusus	of
			1891.				. :

District.	Number.	District.	Number.
Benares	2	Faizabad	76
Gh4aipur	2,659	Sultanpur	10
Ballia	260	Partabgarh	4
RAS Bareli	128	Total	8,154

Bargala.—A sept of Râjputs found chiefly in the Bulandshahr¹ District. They are a spurious branch of the Lunar race and are ranked as Gaurua, because they practise widow marriage. They claim descent from two brothers, Drigpâl and Battipâl, who are said to have been emigrants from Indor, in Mâlwa, and commanded the royal force at Delhi in the attack on Râo Pithaura. A number were converted to Islâm in the time of Aurangzeb. They are a turbulent, disorderly sept, and lost most of their villages in the Mutiny.

2. In the Upper Duâb, they are reported to give brides to the Bhâlê Sultân, Jaiswâr, and Bâchhal, and to take wives from the Jaiswâr.

Distribution of the Bargala Rajputs according to the Census of 1891.

<u> </u>		D	ISTRIC	T				Number.
SahAranpur .		`•	•	•	•	•	•	2
Musaffarnagar		•		•	•	•	•	2
Bulandshahr.				•	•	•	•	8,250
Morada bad	. •	•	•,	•	•	•	•	6
		, •	•			To	TAL	 8,260

Bargi.—A tribe found only in Mathura, according to the last Census, where they numbered 1,076. They are said to live by service, cultivation, and hunting. They are probably, if not identical, closely connected with the Bari and Bargah.

¹ Raje Lechhman Sinh, Bulandshahr Memo., 165.

Barghiar. - (Sanskrit, vriddha; Hindi, bara, "great.") -- An important sept of Rajputs classed as one of the thirty-six royal races, and descended, like their opponents, the Kachhwâhas, from Râma, but through Lava, the second son, Sir H. M. Elliot1 writes':-"Colonel Tod says that it was in Anûpshahr that the Bargûjars, on their expulsion by the Kachhwahas from Rajor, found refuge; and that is still the chief town of the Bargujar family. But as this expulsion occurred only in the time of the illustrious Siwai Jay Sinh, in the beginning of the last century, the chief of Rajor must have chosen for his residence a part of the country already in the occupation of his brethren; for Bargujars are mentioned, even in Akbar's time, as the Zamindârs of Khurja, Dibâi, and Pahâsu. Their own assertion is that they came from Rajor, the capital of Deoti, in the Macheri country, under Râja Pratâp Sinh, and first resided in Kheriya, near Pitampur, and that the Râja, after marrying at Koil into a Rajput family of the Dor tribe, which at that time occupied the whole country between Koil and Bulandshahr, obtained favour in the sight of the Dors and got authority to establish himself as far eastward as he chose. Having, in consequence, exterminated the Mewatis and Bhihars, who are represented to have been in previous occupation, he was so successful as to acquire the possession of sixteen hundred villages, eight hundred on the east and eight hundred on the west of the Ganges. At the time of his death Chaundera, near Pahâsu (in the Bulandshahr District), was reckoned the chief possession of the Bargujars, and one of the descendants of Pratân Sinh, Raja Sâlivâhana, gave his name to a Pargana, which comprised the present divisions of Pttampur, Pahâsu, and Birauli. Raja Pratap Sinh left two sons, Jatu and Ranu. Jatu took up his abode in Katehar or Rohilkhand, and Ranu remained as chief of Chaunders.

2. "The antiquity of the Katchar Bargûjars may be an mised from a passage in the Råthaur Genealogies:—

'Bharat, the eleventh grandson of Nain Pâl, the Râthaur, at the age of sixty-one conquered Kanaksir, under the Northern Hills, from Rudra Sen, of the Bargûjar tribe.' Nain Pâl is supposed to have lived in the fifth Century. Though there appears no reason for ascribing to his reign so early a date, he must, at any rate, have preceded the final Muhammadan conquest of Kanauj.

¹ Supplementary Glossary, s.v.; Aligarh Settlement Report, 22; Raja Lachhman Sinh, Bulandshahr Memo., 155, sqq.

- 8. "While the Katchar Bargujars and the Anupehahr family have preserved their ancient faith, nearly all the Duâb tribes which preceded the expulsion of their chief from Rajor have turned Muhammadans; and the early opponents of the British in Kamons and Pindrawal were Bargujars of that persuasion. They still. however, appear proud of their Rajput lineage; for they assume the appellation of Thakur. Thus we hear the strange combination of Thakur Akbar' Ali Khan and Thakur Mardan' Ali Khan. At their marriages they paint on their doors the image of a Kaharin or female bearer, under whose instructions they executed a stratagem by which they exterminated the Mewâtis, who had been engaged in a drunken revel during the Holi. Some of the Musalman families have of late discontinued this custom. The Barguiars to the west of Muzaffarnagar were all converted to the Muhammadan faith in the time of Alâ-ud-dîn Khilji; but they still retain most of their old Hindu customs. A stricter conformity to the Musalman tenets was endeavoured to be introduced by some reformers, and all Hindu observances were sedulously proscribed by them; but when it was found, as they themselves assert, that all their children became blind and maimed in consequence of their apostacy, they were induced to revert to their ancestral customs, and still adhere to them with so much pertinacity, that it is almost doubtful which faith prevails most.
- 4. "The Muzaffarnagar Bargûjars state that they came from Dobandesar, near Dhain Dawâsa, south of the Alwar country, under one Kura Sen, whose ancestor, Bâba Megha, is still invoked when they make their offerings at the time of naming their children. They intermarry with the converted Pundîr Râjputs of Sakrauda in Sahâranpur, and the Râo Bargûjars, in Farîdâbâd, of Balabhgarh, to the south of Delhi. They seem to know but little of their brethren who reside in the neighbourhood of Anûpshahr.
- 5. "The place whence they migrated may be easily traced, for Dawâsa or Deosa lies on the Bânganga river about thirty miles east of Jeypur, and Dhain is about eight miles south of Deosa. Deosa is famous as being the first place belonging to the Bargûjars, which was occupied by the Kachhwâhas, after their emigration from Narwar, in the middle of the tenth Century. It is not improbable that the Kachhwâhas may at this period have compelled the Bargûjars to emigrate in search of other seats, and they, in turn, may have wreaked their vengeance on the Kachhwâhas of the

Upper Duáb, and established their Chaurasi among the brethren of their distant foe. Certain it is that tradition assigns a large tract of country in these parts to the Kachhwahas before the Bargûjars, Jâts, and Pathâns obtained possession.

- 6. "The Sikarwâl Râjputs state that they are a branch of the Bargûjars; but they are separately entered among the thirty-six royal races in Colonel Tod's list. It is to be observed, however, that in some of the other lists which he has given neither Bargûjars nor Sikarwâls are entered."
- 7. In Mathura the Hindu branch are classed as pure because they do not practise widow marriage. The Rohilkhand branch have various traditions of their origin, some claiming Tomar and some Sûrajbansi descent. They seem to have pushed across the Ganges from Anûpshahr about the same time that the Katehriyas occupied Bareilly.
- 8. In Bulandshahr they give brides to the Gahlot, Bhatti, Tomar, Chauhân, Katiyâr, Punwâr, and Pundîr; and take wives from the Gahlot, Pundîr, Chauhân, Bais, Janghâra, and Bâchhal. In Aligarh they take brides from the Janghâra, Gahlot, and Chauhân, and give wives to the Chauhân and Gahlot.

Distribution of Bargajar Rajputs according to the Census of 1891.

Dr	STRI	c T.			Hindus.	Muham- madans.	Total.	
Dehra Dûn	•	•			•••	9	9	
SahAranpur	•	•	•		55	64	119	
Muzaffarnagar	•	•	•		166	1,092	1,258	
Meerut .	•	•	. •		1,443	•••	1,448	
Bulandshahr	•	•	•		12,064	4,006	16,070	
Aligarh .	•	•	•		3,363	9	8,372	
Mathura .	•	•	•	-	383	140	523	
Agra .		•	•		588	9	597	

¹ Settlement Report, 34, sqq.

Moradabad Settlement Report, 14.

Distribution of Bargujar Rajpute according to the Census of 1891-concld.

District.						Hindus.	Muham- madans.	TOTAL.	
Farrukhåb	åå	٠.	,	•		227	6	283	
Mainpuri		•	•			556	1	557	
Etâwah	•	. •	•		.	90	3	83	
Etah		•	•	•		1,689	106	1,795	
Bareilly	•			•		883	321	1,204	
Bijnor		: •	•			4		4	
Budâun		•	•		•	2,790	363	3,153	
Moradabad		•				6,477	156	6,633	
Sh ā hjahāoj	pur		•			171	•••	171	
Pilibhit	•	•	•	.•		78	40	118	
Cawnpur	•		•	•		19	•••	19	
Jhansi	•	•	•	•		26		26	
Jâlaun	•			•		68		68	
Lalitpur	•	•	•	•	•	24	•••	24	
Benares				•		2		2	
Jaunpur	•	•	•			8	•••	8	
Tarâi .	•	•	•			59		59	
Lucknow \	. ,	•	•			6	•••	6	
Faizābād	•						3	3	
Kheri	• .	•	•	•		102		102	
			To	PAL		31,341	6,328	87,669	

Barhai, Barhi, Badhi.—(Sanakrit, vardhika; root vardh, "to cut.")—The carpenter class, also known as Tarkhân in the Panjab, Mistri (which is probably a corruption of the English "Master, Mr."), and Lakarkata or "wood-cutter" (lakri-káina). The term

¹ Based on enquiries made at Mirsapur, and notes by the Deputy Inspectors of Schools at Bareilly, Basti, Bijnor.

Gokain is generally applied to a wood carver: it is derived by Mr. Nesfield from the Hindi khonchna, "to scoop out," but is more possibly connected with gaukh, Sanskrit, gavaksha, "a window frame." Traditionally they claim descent from Viswakarma, son of Brahma (who is identified with Twashtri, the divine artisan), through Vikramajît, who is said to have espoused a Kshatriya woman. As the sub-divisions show, the caste is probably a functional group recruited from various castes following the common occupation of carpentry.

2. The Barhais have broken up into an enormous number of endogamous sub-castes, of which the last Internal structure. Census returns enumerate eight hundred and fifty-nine in the Hindu and seventy-nine in the Muhammadan branch. Of these locally the most important are in Saharanpur, the Bandariya, Dholi, Multâni, Nagar, and Tarloiya; in Muzaffarnagar, the Dhalwâl or "shield-makers," and Lota; in Meerut, the Janghâra, the name of a Râjput sept; in Bulandshahr, the Bhîl; in Aligarh, the Chauhan; in Mathura, the Bahman or Brahman subcaste, and the Sosaniya; in Agra, the Nagar, Janghara, and Uprautya; in Farrukhâbâd, the Paretiya or "reel-makers"; in Mainpuri, the Umariya; in Etah, the Agwariya, Barmaniyan, Bisari, Jalesariya (from the town of Jalesar), and the Usarbhola; in Bareilly, the Jalesariya; in Ballia, the Gokalbansi; in Basti, the Dakkhinâha or "Southern," and the Sarwariya, or those who come from beyond the Sarju river; in Gonda, the Kairâti, which is possibly a corruption of Kharâdi, and the Sondi; in Bârabanki, the Jais-In Mirzapur they name five,-Kokâsbansi, Magadhiya, or Magahiya (from Magadha), Purbiha or Purbiya (Eastern), Uttarâha (Northern), and Khâti (Sanskrit Kehatri; root, kehad, "to cut"). Of these the Khâti specially work as wheel-wrights. In Bareilly we have Mathuriya, Dhanman, and Khâti; in Bijnor, Dahman, Mathuriya, Lahori, and Kokâs; in Basti, Kokâsbans, and Lohâr Barhai. Another enumeration gives Kokâs, Mahur, Tânk, Khâti, Uprautiya, Bâmhan Barhai or Mathuriya, Ojha Gaur, and Chamar Barhai. Of these the Bâmhan and Ojha Gaur claim a Brâhmanical origin, and the Chamar Barhai are perhaps an offshoot from the Chamars. In Benares, again, we have the Janeudhari,

¹ Sir H. M. Elliot, Supplemental Glossary, s. v. Sherring, Hindu Tribes and Castes, I., 316.

(wearers of the Brahmanical cord, janes), who eat no meat, wear the sacred cord, and regard themselves far superior to the others: they are said to come from the Duab. The Khati are wheel-wrights. The Kokas come from Delhi, and make chairs and tables. designated Setbanda Rameswar manufacture puppets and dolls, on which they perform in public: they have a character for begging, and are, therefore, not a reputable branch of the caste. In the Hills some Barhais are emigrants from the plains; but most of them are of the Orh division of the Doms. To the west of the Province, the Oiha or Uihadon Barhais claim Brahmanical descent, and wear the Brahmanical cord. In some of the Western towns they have recently refused to do such degrading work as the repairs of conservancy carts, etc. In Morâdâbâd there is a sub-caste known as Khâti Bishnoi, who make a speciality of making cart-wheels like those of the same name to the east of the Province: in Bulandshahr the Khâti are said to be considered so low that water touched by them is not drunk by the higher castes.³ In the same district are also found the Tank, Ukat, and Dibhan, as well as the Janghra, who claim kindred with the Janghara Rajputs. In the Central Duab, again, we have, besides the Ujhâdon Brâhman sub-caste, three others known as Dhîmar, Mâhar, and Khâti. These names illustrate the composite character of the caste, the Ojha claiming to be Brahmans, the Janghra Râjputs, the Dhîmar Kahârs, the Chamar Barhai, Chamars, and so on. Akin again to these are the class of turners-Kharadi (Arabic, kharat, "a lathe"), Kuner, Kundera, and. in the Hills. Chunyâra. In Mirzapur this sub-caste are occupied in making the stems of the hugga pipe out of the wood of the acacia (khair). They appear to take their name from Sanskrit kunda, a bowl.

S. To the east of the Province Barhais marry their daughters usually at the age of seven, nine, or eleven; and boys, at nine, eleven, and thirteen. They will not intermarry with a member of their own family or that of their maternal uncle or father's sister as long as there is any recollection of relationship. They have four forms of marriage: Charhauna, which is the respectable form; Dola, for poor people, Adala Badala, when two families exchange brides, and Sagli, for willows.

¹ Atkinson, Himalayan Gasetteer, III., 279.

² Raja Lachhman Sinh, Bulandshahr Memo., 186.

The levirate is permitted but not enforced, and the widow's right of selecting her second partner is recognised. The rules of morality are strict, and a woman intriguing with a clansman or a stranger is liable to excommunication. Those who are guilty of an intrigue with a member of the clan can be restored to caste by paying money to Brâhmans, and bathing in a sacred stream: in bad cases a pilgrimage to Prayâg (Allahâbâd), Benares, or Ajudhya, is necessary. Whom a woman is expelled for an intrigue with a clansman, and conducts herself respectably for some time, she is re-admitted to caste by the council, and allowed to contract a sagái marriage.

4. Barhais who live in cities are usually Saivas, because they are not prohibited from the use of meat and wine. Religion. The village Barhais seldom become initiated Their clan deities in the Eastern Districts into any regular sect. are the Panchonpir, Mahabir, Devi, Dulha Deo, and a deity of rather uncertain functions, known as Bibiha Deva, or the "lady god." They also worship Viswakarma, their divine ancestor, and he is represented by the wooden yard measure (gas, gaj). This has a special worship in the month of Sawan. A square is made in which it is placed, and to it are offered sandalwood, flowers, red lead (rori), and sweetmeats (halwa). This worship is supported by a general contribution. The worship is done by a Brâhman, and the sweets distributed among the worshippers. In the month of Kuar, the other tribal deities are worshipped. Sweetmeats (halwa), sweet bread, gram, and some sugar balls (laddu) are offered to Mahâbîr on a Tuesday. Bhawâni or Devi receives the sacrifice of a goat or ram, garlands of flowers, and coloured cloth (chunari). Rice milk (khir), and cakes (puri) are dedicated to the Panchonpir. Only wives married in the regular (charhauwa) form are allowed to share in the worship of the tribal deities. Basti they worship Mahâbîr, Purabi Deota or "the Eastern godling," and Phûlmati Bhawâni. Purabi Deota gets an offering of clothes and rude ornaments on a Saturday; Phûlmati and Mahabîr get, respectively, sweets and flowers on Monday and Tuesday. Mâlis, Gusâîns, and Brâhmans receive the offerings made to Mahâbîr and Phûlmati, while the offerings to Purabi Deota are taken home and consumed by the worshippers themselves. Their priests are Tiwâri Brâhmans, who hold a low rank in the caste. The dead are cremated, and the ashes thrown into the Ganges or one of its tributaries. Water is poured on the ground in honour of

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the sainted dead during the first fortnight of Kuâr: lumps of rice and milk are offered on the thirteenth day, and uncooked grain is given to Brâhmans. Those who die of cholera or small-pox are either buried or their bodies thrown into running water. When the epidemic is over, they, as well as a person dying in a foreign land, are burnt in effigy in the regular way. This must be done within six months after the death.

5. Carpentry is one of the ancient Hindu trades, and is mentioned in the Rigveda. The village carpen-Occupation and social status. ter is one of the recognised village menials and receives dues of grain at each harvest from his constituents (iginda), whose agricultural implements he is bound to keep in order. The rate in Oudh is thirty village sers at each crop from each plough. This is known as tildi. He also receives one ser of each kind of grain from each cultivator's threshing floor before it is removed. called anjali. For seven months, Jeth to Aghan-May to November, his services are required. For the remaining five months he works at his own business, making cots (charpai), carts (gari), domestic utensils, and house carpentry. For this he receives special wages. In the Eastern Districts it is about twelve sers per plough. Bareilly it is seven-and-a-half to twelve large (pakka) sers per plough per harvest.³ Some city carpenters who set up workshops and employ workmen do a good business in making conveyances, furniture, etc. They eat pakki or food cooked with butter by all Brâhmans, Kshatriyas, and Vaisyas, except Kalwars. They eat kachchi cooked by Brahmans and castemen. All Hindus drink water from their hands. Some Bråhmans will eat pakki cooked by them. Inferior Hindus, such as the Chamar, Nai, or Bari, will est kachchi cooked by them. In the villages many hold land as tenants in addition to their hereditary trade.

3 Settlement Report, 79.

Prof. H. H. Wilson, Rig Veda, Intro., DLI.

² Hoey, Monograph on Trade and Manufactures, 68.

Distribution of the Barhais according to the Census of 1891.

TOTAL	99 3,507	8 18,771	2 14,673	23,678	17,861	7 19,606	3 14,002	7 19,086	8,140	,
.ensbemmadn M		1,538	3,162	13,242	11,473					
Офрека.	2,004	4,641	2,082	4,059	4,824	12,794	3,017	3,679	263	
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.adįO	:	÷	:	:	351	3,782	4,776	10,957	240	
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Kokâs.	8	14	:	:	:	ŧ	8	20	2,874	
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Genr.	i	i	22	i	i	i	1,078	1,638	:	
Dhaman.	1,243	12,367	6,954	446	:	:	:	:	:	
Apadbyabai.	:	:	:	:	:	:	:	106	136	
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Distribution of the Barkais according to the Census of 1891—coatd.

TOTAL.	14.867	10,340	14,736	21,606	17,949	17,670	22,508	16,228	10,364	10,016
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Офрега.	1,396	2,271	3,647	169	28	2,114	1,678	334	282	780
Tank.	:	:	:	:	6 0	:	13	:	8	
Sathar.	:	•	31	:	:	:	:	:	:	:
Ојрве	10,474	3,430	1,268	8	:	703	3	88	•	10
Methariya.	1,072	2,433	8,590	17,284	:	13,820	1,809	4,677	6,011	82
Maithil.	98	:	372	:	:	:		:	i	:
Kokás.	348	8	99	1,502	i	:	:	1,107	3,764	97076
KPVH'	4	164	8	88	76	i	213	:	110	61
Kanaujiya.	i	:	4	:	:	i	:	21	:	21
Gols.	203	:	282	:	:	:	:	į	:	-
Gaur.	101	i	380	:	:	:		∞	09	ŧ
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District.	•	•	• .	•	•	•	•	•	•	•
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	Mainpari	Ethwah	Etah .	Bareilly	Bijnor	Budkun	Moradabad	Sháb jahAnpur	Pilibbft	Cawapur

808	6,860	4,791	1,823	6,411	8,026	9,606	189	878	1,386	1,319	4,704	26,907	28,297	10,596	
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367	616	1,393	999	2,386	1,550	790	261	234	2	258	947	1,926	3,093	1,625	
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2,920	6,174	3,366	1,237	3,617	1,984	2,507	330	352	1,315	947	3,674	23,058	24,277	8,295	
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Fatehpur	Banda	Həmirpur	Allah&b&d	Jhansi	Jelsan	Lalitpur	Benares	Mirzspur	Jannpur	Gbazipar	Ballia	Gorakhpur	Basti	Azamgarh	

Distribution of the Barkais according to the Ceneus of 1891—concid.

Total.		23	135	9.166	13.198	11,400	12,196	12,940	18,401	18,186	26,651
mabammadr M		:	2,890	8	7	117	Ø	:	:	į	2,469
Офрека.		:	127	2,175	842	1,537	973	167	171	168	884
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Sutbar.		i	į	378	:	1,199	368	8	:	2,669	•
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Maithil.			:	:	:	i	:	•	ì	:	:
Kolàs.		:	:	6,162	12,335	8,411	10,823	11,913	12,296	10,029	23,190
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		Garhwal	Tarki	Lucknow	Unio	Rås Bareli	Stapur	Hardei	Kheri	Friedbåd	Gonda

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2,339 37,214 3,232 398 1,855

Barhiya.—A small sept of Râjputs. The last Census shows them only in Hamîrpur and Lalitpur. Sir H. M. Elliot' mentions a sept called Barhiya or Barhaiya in the Sikandarpur and Badâun Parganas of the Azamgarh District, and Sayyidpur Bhitri of Ghâzipur. Dr. Buchanan's says that they are not numerous in Gorakhpur, north of the Sarju; "but there are said to be many near Kopa in the southern part of the District. They are but a low race."

Distribution of the Barkiya Rajputs according to the Census of 1891.

District.										Number.
Agra		•	•	•	•	•		•		13
Hamirpur		•	•	•	•	•	•			28
Lalitpur		•			•	•	•	•		22
							To	'AL		63

Barholiya, Barhauliya.—A Râjput sept, who are a branch of the Bhrigubansi stock, and the chief proprietors of Barhaul, in Benares, from the principal town of which Pargana they derive their name. They are said to have come from Rengarh, in Mârwâr, and were on their way to Jagannâth, when their chief, Narotham Râê, accepted service with the Seori or Chero Râja.³ The head of the sept, in Bârabanki, where they are most numerous, is the Râja of Sûrajpur. There they are classed as a branch of the Bais stock.

Distribution of the Barkoliya Rajputs according to the Census of 1891.

Dre	TBIC	r.	Number.	Dis	Number.			
JAlaun	•		 2	Faizabad	•	•	•	40
Azamgarh			104	Gonda . ·			•	22
Lucknow		•	19	Bahraich			•	89
Ras Bareli		•	199	Barabanki	•			2,316
Sitapur	•	•	1		Тот	A L	•	2,742

¹ Supplementary Glossary, s. v.

² Eastern India, II., 463.

³ Elliot, Supplemental Glossary, s. v.

BÂRI.

Bari.1-A tribe of household servants to Hindus and makers of the leaf-platters used at Hindu feasts. The name of the caste is derived from the Hindi balna, or barna, which means "to set a thing alight," as one of their chief occupations is acting as torchbearers. According to Mr. Nesfield, "they are an off-shoot from the semi-savage tribes known as Banmanush and Musahar. He still associates with them at times, and if the demand for plates and cups (owing to some temporary cause, such as a local fair or an unusual number of marriages) happens to become larger than he can at once supply, he gets them secretly made by his ruder kinsfolk, and retails them at a higher rate, passing them off as his own production." That the origin of the caste is functional is very probable; but there is as yet no satisfactory evidence, such as that based on anthropometry, which would conclusively establish their connection with the jungle races; and if they are ultimately akin to the Musahar, the type must have been very considerably changed. The Bâri, in fact, looks very much like the ordinary Chamâr of the plains, and he has lost in a great measure the distinctive cast of features which characterises the Musahar.

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2. In the Eastern Districts the Bâris have a curiously naïve legend to account for their origin. "Once Traditions of origin. upon a time," so the legend runs, "Parameswar was offering rice milk to the spirits of his ancestors. the course of this duty the celebrant has to make a gift known as Vikraya dâna, which no one cares to accept. Parameswar offered the gift to some Brâhmans, who refused it. Then he made a man of clay, and blowing upon the image invested it with life. Parameswar asked the man whom he had created to accept the offering. and he agreed on condition that all men should drink with him and recognise his claim to caste. Parameswar then told him to bring water in a cup, and drank of it in the presence of all the castes. Ever since Hindus drink water from the hands of the Bâri, though he himself eats the leavings of many castes." They say that this first ancestor of theirs was named Sundar on account of his personal beauty. According to the Oudh legend, when Bhagwan had created the world he took a survey of it and reflected that he had created all manner of men except the menial, who would consume the

¹ Principally based on enquiries made at Mirzapur, and notes by Munshi Chhuttan Lal, Deputy Collector, Unaô, and Munshi Âtma Ram, Head Master, High School, Mathura.

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leavings, which would otherwise be wasted. To remove this defect, he made a man of sand and called him Sundar. The caste derives its name from having been made of sand (balu baru), a folk etymology which is probably at the bottom of the story. They say that the descendants of this Sundar lived at Ajodhya until the reign of Rāja Dasaratha; after that they dispersed all over the country. The Purânic legend represents them as descended from a barber and a tobacconist girl. In Oudh they fix their head-quarters at Tulasipur, in the Kheri District.

8. The Census returns include no less than five hundred and three exogamous sections. Of these the Marriage rules. most important locally are the Bilkhariya. who take their name from Bilkhar in Oudh, the Hinduiya and the Kariya in Ballia; the Kanaujiya, in Gorakhpur: the Desi and Sarwariya in Basti; the Dakkhinâha and Sarwariya in Râê Bareli; the Ghorcharha or "riders on horses," and in Gonda and Bahrâich the Chauhan. Besides these, are the Donwar, which is also the name of a sub-tribe of Bhuînhârs; the Mathuriya from Mathura; the Pattariha or makers of leaf-platters (pattar); the Râwat, and Sundar, whose name is that of their founder. To the east the rule of gotra exogamy appears to be reinforced by the condition that they do not intermarry with a family with whom previous relationship by marriage is established and admitted. In Mathura persons of the same gotra cannot intermarry, and the gotras of a man's mother and grandmother are also barred. Marriage with two sisters is permitted. Sexual license before marriage is everywhere prohibited. Polyandry is nowhere recognized; and, while polygamy is allowed, it is restricted to cases when the first wife is barren or permanently disabled by disease. The actual marriage ceremony is of the usual low caste type. In the eastern districts, prior to the marriage they have what is known as the panchmangari or timangari performed, as the name implies on the fifth or third day before the wedding, when the women bring clay from the village clay pit and lay it in the nuptial shed (maro), where it is used for making the fireplace on which the food for the wedding feast is cooked. the respectable form of marriage, called charhaus, where the bride is given away by her father, and the pair revolve round the sacred fire; there are in Oudh three stages-Barrachka or Barrakska, "fixing or holding of the bridegroom," in which the father of the bride gives the boy a rupee as a sort of earnest money; the actual

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betrothal known as "the cup" (katora), because the friends on both sides drink sharbat together. Then follows what is the binding part of the function—the rubbing of the parting of the bride's hair with red lead, and the walking round the sacred fire.

- 4. From Mathura it is reported that the caste now prohibits widow marriage. This is not the case elsewhere. In the Benares Division widows marry by sagdi, and the levirate is recognised but not enforced; in Oudh, irregular connections of widows are allowed. It is not called marriage; she is merely said to "take her seat" (baith jana) in the house of her paramour. She is not obliged to form such a connection unless she pleases, and the preference is given to the younger brother of the late husband; those widows who set up house with an outsider are known as Urhari, a term which seems usually to bear a contemptuous meaning.
 - 5. The dead are cremated, but only those who are well off are Disposal of the dead.

 careful about disposing of the ashes in the Ganges or Jumna.
- 6. The Bâris are Hindus. To the east of the Province they are seldom initiated into any recognised sect; Religion. if they are initiated they give the preference for the Saiva or Såkta. They worship various local deities. Thus, in Jaunpur, they worship a form of the female energy known as Bibiha Devi, "Our Lady"; in South Mirzapur, Hardiha Deva or Hardaul Lâla, the cholera godling; and many of them worship Mahabîr. Sacrifices of rams and goats are offered to Hardiha, with sweetmeats and a Brâhmanical thread (janeu). To Mahâbîr is offered a head-dress (muraith), a small loin cloth (langot), sweet bread (rot), and sweetmeats. Those only are allowed to worship Mahabir who do not eat the leavings of other people. Another local deity, Birtiya, receives a sacrifice of a young pig, once a year, in the month of Sawan. The worship of all these clan deities is performed annually in the month of Sawan (July-August) and Kuâr (September-October). Their family priests are Tiwâri Brâhmans, who are, as a rule, not received on equal terms by their brethren. In Mathura they worship Devi in the months of Chait and Kuar with an offering of flowers and sweetmeats, the latter being consumed by the worshippers after dedication. They follow the tenets of the Vaishnava sect. In Unão their clan deities are Bhitarihâi Devi, "the goddess of the inner house," and Nara Sinh or

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the man-lion incarnation of Vishnu. These deities are worshipped on the eighth day of the waxing moon in the months of Chait and Kuâr. The offering to Devi consists of the sacrifice of goats and the burning of incense. Nara Sinha prefers the offering of parched barley mixed with treacle. This worship is done by the eldest son of the family. Their priests are Brâhmans, who are received on terms of equality by their brethren.

7. Their primary occupation is the making and sale of leaf-cups (danna, pattari, gadaura) used at Hindu feasts. Occupation. and in which articles such as sweetmeats, curds, etc., are commonly sold in bâzârs. They serve respectable Hindus as domestic servants and hand round water. They light and carry torches at marriages, entertainments, and on journeys, and perform many of the functions discharged by our house bearers. Their occupation as domestic servants seems to be on the decline, and many are taking to cultivation. Their women act as maids to high caste Hindu ladies, and, as they are always about the zenâna, they bear a somewhat equivocal reputation. To the east of the Province they certainly eat the leavings of Brahmans, Banvas, Râjputs and, it is said, now-a-days even of Kâyasths. In Mathura they seem to be abandoning the practice of eating the leavings of other castes. In Mirzapur all Hindus drink water touched by them, and all, except Sarwariya and Kanaujiya Brahmans, eat food cooked by them in the form of pakki, i.e., cooked with butter. Kachchi roti or food cooked in water by them is eaten by Chamars and other menial castes. In Unão, it is said that they will eat kachchi and pakki from the hands of a barber. but that no high caste Hindu takes anything but water from their hands. In Mathura they will eat kackchi cooked by a Banya or Kâvasth. Their loyalty and fidelity to their master is proverbial, and they rank high among the classes of Hindus who devote themselves to domestic service.

Distribution of the Baris according to the Census of 1891.

District.		Donwar.	Mathu- riya.	Pat- tariha.	Bawat.	Sundar.	Others.	TOTAL.
Saharanpur	•					•••	19	19
Moorut .	•	·				•••	88	88
Bulandshahr					43	•••	61	104
Aligarh .		•••		 	51	•••	239	290
Mathura .	•	•••	•••		10	•••	139	149
Agra .	•	••.	2		123	2	829	955
Farrukhåbåd		7	15		119,	125	705	971
Mainpuri .		65	385	8	169	•••	809	981
Etawah .		1	57	12	152	19	1,778	2,014
Etah .		80	14		42	2	195	288
Deroilly .		`			•••	•••	450	450
Bijnor .					•••	•••	. 48	48
Badaun .	•		8		24	•••	269	801
Morada bad				•••	•••	•••	224	224
Shahjahanpur	•	2		•••	85	182	279	498
Pilibhit .	•	•••		•••		40	122	162
Cawnpur .			12	217	52	22	2,823	2,626
Fatchpur .	•					83	599	682
Bånda .	•	•••		2	58	1	62	118
Hamîrpur	•				28	•••	87	115
Allahabad	•	***		. 26	. 7	898	1,024	1,450
Jhânei .		•••		•••	87	•••	84	191
Jalaun .	•			•••	185	2	578	765
Lalitpur .				•••	4		45	40
Benares .	•	174	•••	10	175	•••	1,971	2,380
Mirmpur .		•••			•••	16	1,906	1,923

Distribution of the Baris according to the Census of 1891-concid.

DISTRICT.		Donwar.	Mathu- riya.	Pat- tariha.	Rawat.	Sundar.	Others.	TOTAL.
Jaunpur .		851		890	673	68	578	2,060
Ghasipur .	•	214		•••	73	127	1,577	1,991
Ballia .		597		•••	88	10	1,457	2,102
Gorakhpur		3,280	4	21		205	4,454	7,964
Basti .	•	379		3,612		•••	1,615	5,606
Azamgarh		418				59	2,992	3,469
Lucknow .						918	382	1,300
Unão -		69	2	127		874	1,581	2,153
Råå Bareli		•••		318	24	1,214	1,901	3,457
Sîtapur .		•••		26		921	601	1,548
Hardoi .		· •••	·	١٠٠		211	299	510
Kheri .		•••		•••		821	211	1,032
Faizābād .		1,946		138		•••	165	2,249
Gonda .		2,574		1,635		•••	2,138	6,347
Bahraich .		338		537	•••	455	2,297	3,627
Sultånpur					196	263	1,879	2,83 8
Partåbgarh		•••		***		31	2,182	2,213
Bårabanki	•	***		362	22	471	1,219	2,047
Total		10,445	499	7,436	2,335	7,035	41,950	69,700

Barua, Barwa.—A tribe of mendicant Brâhmans who are found in Sahâranpur and the neighbourhood. They bear an indifferent reputation on account of the vileness of the abuse which they shower on people who refuse to give them alms.

Barwâr.¹—A notorious criminal tribe found in Northern Oudh. There is much difference of opinion as to the meaning of the word.

¹ Based chiefly on Notes by Mirra Ihfan Ali Beg, Deputy Collector, in charge of the tribe, and a report (date and author not given) entitled "Etymology (sic) of the Barwars of Gonda and the Sanaurhiyas of Nagpur."

According to one theory it means "a bearer of burdens" (bar-walla); according to others it comes from the Hindi Baryara in the sense of "violent."

2. The story the Barwars tell of themselves is as follows:-Some centuries ago the ancestor of the tribe. Traditional origin. a Kurmi by caste, lived at the village of Yahyapur, which is said to be situated in the Saran District. east of the river Narayani. One day he was ploughing his field near the river when the wife of a rich Mahajan came down to bathe. She took off her pearl necklace and stepped into the water. A kite swooped down, and, carrying it off, dropped it in the field where the Kurmi was ploughing. When he saw the treasure he began to think that it was easier to live by thieving than by farming. From that time his prosperity increased, and his clan became known as Suvarna or golden. They began then to be known as Barwar or men of violence. It happened one day that a Kingariya or Nat musician attended the death ceremony of a Barwar at Yahyapur, and was given an empty purse as a present by the relatives of the deceased. By chance the Kingariya came to the village where the purse with two gold coins had been stolen. The owner recognized it; and enquiries proving that the theft had been committed by the Barwars, they were expelled from Yahyapur. After this they divided into two sections. One went to Basti, in the North-Western Provinces, and settled at Barauli, which is four miles west of The other gang went to Hardoi, in Oudh, and settled there. After their arrival in Hardoi that section were given the name of Gânjar, which is said to mean "hoarders," and by which they are still known. In Barauli the Barwars lived for some two centuries. and supported themselves by thieving. At last, one day, they robbed the camp of the Raja of Basti, and he had them expelled from his territory. They then came to Gonda and settled at Dhanaipur, thirteen miles north of Gonda. They now occupy fifty-four villages in the Gonda District. They were again at one time forced to change their quarters by the influence of a money-lender named Sobha Sukl, whose name is still held in abhorrence among them. Another legend makes the Barwars to be the descendants of a woman of low caste named Goli, by a Kurmi father. There seems nothing improbable in the story that they are a branch of the Kurmis, who separated from the parent stock owing to their bad character, or for some other reason. That the tribe is very

much mixed is admitted on all sides. The Barwars, in former times. were certainly in the habit of recruiting their numbers by kidnenping young children of various castes. These became a separate class known either as Ghulam, an Arabic term meaning "slave," or Tahla, a Hindi word meaning "one who walks about in attendance," "a follower." In contradistinction to this servile class the pure Barwar calls himself Swang, which in their slang means "master." It would appear that the recruitment of these Ghulâms has ceased in recent years, and that the pure Barwars and the Ghulams no longer intermarry. While the custom prevailed among the Gonda branch the other divisions of the tribe would not intermarry with them. At present it is said that they neither give their daughters in marriage nor take girls from the Ghulâms, who have become themselves an endogamous section. Below the Ghulâms again is another section known as Tilâms or Talâms, who are the descendants of children kidnapped by the Ghulâms. These ostracised Ghulâms and Tilâms are the only members who have been as yet allowed by the tribe to enlist in the Police. Ghulâms will eat food prepared by Barwars, but the latter will not touch a dish prepared by the former. Male Ghulâms and Tilâms both get their equal share of plunder from the thieving gangs they join. A dowry is given with the Ghulâm bride, but not with the bridegroom. The Tilâms possess the same privileges in every way as their kidnappers, the Ghulâms. The Ghulâms are still believed occasionally to seduce girls of other castes, such as Bråhmans, Chhatris, Murãos, Kurmis, Ahîrs and Kahârs. These are received and adopted into the community. The more respectable Barwars are also known as Thakuriya in Gonda.

3. The marriage of two sisters is permitted, provided the elder sister is married before the younger. The custom of exchanging girls in marriage does not prevail among them. The bride is admitted into the family of her husband without any special ceremony; but it is significant that every Barwar, on marrying, is obliged to give to the landlord four hundred betel leaves or the equivalent value in money, which looks as if it were a commutation of the jus prima soctie, if it be not one of the ordinary dues levied by a landlord on his tenants. They may take two wives at one time. The favourite wife for the time being rules the household. Concubinage with women of the tribe is allowed; polyandry is prohibited.

Marriage is both adult and infant. Divorce is permitted in case of infidelity on the part of the woman. The husband merely assembles the clansmen, and announces to them the fact of the divorce. Divorced wives cannot be re-married; but they may be kept as concubines by other men in the caste. They have a peculiar rule of inheritance by which the property is divided, half going to the children of the regularly married wife or wives, and the other half to the children of the concubines, provided they belong to the Barwar caste. The offspring of a woman of a strange tribe have no rights of inheritance. When a pure Barwar marries or keeps a woman of another caste he is excommunicated and sinks to the rank of a Ghulâm. Illicit intrigues within the caste are also punished by expulsion; but the offending parties can be restored on giving a tribal feast. Widow marriage is allowed. The only ceremony is that the man puts a set of bangles (chars) on the woman and feeds the community. The levirate is permitted, not enforced, and the widow may, if she pleases, accept an outsider. In such cases she loses the right of guardianship over the children of the first marriage, and has no rights of succession to the estate of her first husband.

4. The mother is attended by a woman of the Kori caste, who acts as midwife. She attends for five days Birth ceremonies. and then the barber's wife acts as nurse for eight days. On the twelfth day after a birth the father purchases spirits and treats the brotherhood, and puts silver and gold ornaments on the child. This is supposed to bring luck in thieving. If a Barwar fails to bring home plunder he is taunted by his comrades that his father did not perform the twelfth-day ceremony. a child is thus initiated, he gets his share of the spoil; but if born after the Dasahra of Jeth he does not share till the next Dasahra of Kuar. Similarly, during the rainy season, each man keeps his own plunder and has to share only with those who are incapacitated from thieving by blindness, old age, or some physical defect. But, as a rule, they seldom thieve in the rains from the Dasahra of Jeth to the Dasahra of Kuâr; and after the latter date the partnership of the whole community is revived, and every soul becomes entitled to a share in the spoil, whether he goes on a thieving excursion or remains at home. Widows and women who live in retirement get no share; but if a Barwar is in prison his share goes to his wife.

- 5. The girl's father with some friends goes to the house of the boy, and pays his father a couple of rupees.

 He entertains his guests and sends to the bride, in return, some curds, fish, sweetments and a bottle of liquor. This settles the betrothal. This generally takes place when the girl is between three and seven.
- 6. The marriage ceremonies begin with the lagar or fixing of the wedding day, which is carried out in the ordinary way. The actual ceremonies are of the usual type. The binding portions of the ritual are the kanyddan or giving away of the bride, the pairpaja or worship of the feet of the bridegroom by his future father-in-law, and the bhanwar or walking of the pair round the sacred fire.
- 7. The young are buried; adults are cremated, or the corpse is thrown into a river. After the cremation is Funeral ceremonies. over they bathe and then plant a piece of kwa4 grass in the ground to act as a refuge for the spirit until the funeral rites are completed. The man who fired the pyre pours water on this for nine days; on the tenth day he is shaved, on the eleventh the Mahâbrâhmans are feasted; on the twelfth day the friends and relatives are fed; on the thirteenth the Brahmans are fed. After this one Brahman is fed for a year on the day of each month when the death occurred. On the anniversary there is a feast, and at this the family priest (parokit) receives five articles of wearing apparel-a jacket (angarkha); a loin cloth (dhoti); a turban (sd/a); a sheet (chiddar); bedding (bistar); and five cooking utensils—a pot (lota), a tray (tháti), a cooking pot (batloi), a tongs (dastpanak), a spoon (karchhul). Besides these things he gets a cot (charpai); wooden sandals (kharaun); a pair of shoes (juta); and a stool (pirka). When the corpse cannot be found the ceremonies are performed on an effigy made of barley and sanwan.
- 8. Their special deity is Bhâgawati. The household sacrifice is held on the third or fifth day of the first half of Bhâdon, when the master sacrifices a fowl and bakes thin cakes called lubra. These, with cooked gram, are given to a Muhammadan beggar as an offering to the Pânch Pîr. They make an annual pilgrimage to the tomb of Bâla Pîr, at Bahrâich, and offer a banner. They also worship Devi-Bhawâni; but in their depredations spare only the tomb at Bahrâich and the temple at Jaganuath. When a goat is sacrificed to Bhâgawati, the head is

given to a gardener (mali), and the rest of the meat is eaten by the worshippers. Sometimes a pumpkin (lauki) is substituted for a goat.

- 9. They observe all the ordinary Hindu festivals, and also some which are not so common—the Bahura on the fourth light half of Bhådon, when the girls eat curdled milk and cucumbers; on the Barka Itwår or "great Sunday," the last Sunday of Bhådon, they fast and drink milk at night; on the Sakat Chauth, or fourth light half of Mågh, they eat sweet potatoes, sesamum, and new raw sugar. No spirits or intoxicating drugs of any kind are used at the Barka Itwår, but at the other festivals they are freely consumed.
- Omens.

 Friday, and Sunday, are lucky days, and sometimes Thursday. The ass is a lucky animal, and so are a dead body met on the road, a washerman, a woman, or a Pandit. Tuesday is, however, regarded by some as an unlucky day, and a jackal, a Gusaîn, an oilman, are also unlucky. A jackal or a fox crossing the road from right to left is lucky; the reverse is unlucky. When they go out to thieve they prefer to wear good clothes and a turban. When children are unhealthy they are given opprobrious names as a protection.
- 11. When worship is being done to keep off evil spirits, children are not allowed to be present. Any intercourse between the husband's father and the wife's relations is tabooed. The husband does not name his wife, and vice versa. A father will not call his eldest son by his name, nor a disciple his Guru.
- 12. They eat the flesh of sheep and goats; they reject fowls, and will eat fish. Flesh of monkeys, beef, pork, crocodiles, snakes, jackals, rats, or other vermin, are not eaten. Spirits are freely drunk; they will eat the leavings of no one but a parent. Men and women eat apart. Before they eat they say Jay Thákurji, "Glory to the Lord!" To Brahmans they use the salutation Pá lagan, to Banyas, Kalwars, etc., Rám! Rám!; to Sadhs Pranam and Namaskar; to Gusains Namondráyan; to Aughars, Dandwal. Elders bless their juniors with Jiyo, "Long may you live." Juniors say to their seniors Pá lagan. Those who are equal in ank say Rám! Rám!.